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Religion Courses for Non-Catholic Students

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IN AN age of false philosophy and emasculated religion the hearts of the young are starving. The efforts made by propagandists to abolish God and elevate man to the throne of the Deity, successful as they have been in only too many instances, have failed utterly to bring to man the happiness falsely promised. Youth, in not a few cases, has resented the cruel misrepresentation of life and eternity, and, for the time being, has shown its resentment in a cynicism which is unnatural to it. Although some of the young people have been misled and have suffered shipwreck of faith and hope and love, it may be safe to say that many others are withstanding the systematic onslaught of unbelief and its soul-destroying influence. Anyone, who has been in close contact with the struggles of youth during the past few years, knows that the capacity for idealism and the yearning for reality and truth have not been rooted out of the hearts of a large percentage of our young boys and girls. In others faith and hope may have been stifled and choked by doubt and uncertainty, but they are still flickering like a fitful light in the soul. What youth wants in most cases is courageous guidance against the unsatisfying conditions and the deceptive promises of unbelief.

Cognizant of these facts and aware of the trust it holds in regard to its students, Creighton University three years ago inaugurated a plan which purposed to counteract this wholesale "murder of souls." To understand the reason for the plan it must be remembered that the territory from which Creighton University draws a large portion of its student body is not a Catholic territory. Western Iowa, South Dakota, Wyoming, Montana, Kansas, Western Missouri, Nebraska, do not count their Catholic population by the millions. The prejudice of ignorance and the tendency to accept religion in terms of individualistic preference and subjective interpretation, are strong in these sections. In consequence of this geographical location it happens that

a percentage of our students are non-Catholic. These young men and women prefer to come to Creighton University, partly because of the good reputation it enjoys, but specifically also because they desire to obtain a type of education which godless or religiously indifferent schools do not afford.

What are we to do to assist these young people in the important problems of life? We believed that we could not allow them to attend a Catholic school with no other influence to touch their minds and hearts than the uncertain influence of contact with a Catholic environment. This Catholic environment can do, and undoubtedly does, something toward the presentation and inculcation of our ideals. But does it do all that should be done? The authorities of the University did not think so. They felt that something more positive should be attempted. It did not seem quite fair to the university and above all to the non-Catholic student to permit him to go through the four years of the curriculum and eventually obtain a degree without having some familiarity with the Christian views and principles upheld by his Alma Mater. So the plan was conceived to establish certain courses in religion for the non-Catholics in the College of Arts and Sciences, the University College, the College of Commerce and Finance, and the School of Journalism. In these four schools of the university the Catholic students follow prescribed courses in religion covering the four years of the curriculum. It seemed appropriate to introduce religion courses for the non-Catholic students, to be given under similar conditions in the freshman and sophomore years of the four schools mentioned above.

The Beginning

An element of risk, if not of daring, seemed to attach to the plan. This was, in fact, the opinion of some of the members of the faculty. Would not the non-Catholic student consciously or unconsciously feel that

he had been "taken in"? Might it not appear that this compulsion in matters of religion was perilously close to proselytizing, an encroachment on the freedom of individual conscience? We did not think this to be the case, provided the courses were announced in the bulletins, were rightly conceived, and were properly taught. There was no doubt in the mind of those concerned that the execution of the plan would call for instructors who were not only skilled teachers, but men of wide experience, men of prudence and kindness, men of the utmost sincerity and of consummate tact, men who could win and hold the confidence of the students. Sensing the difficulties of the situation and realizing the possibility of failure, two experienced instructors offered to undertake the task. They thought that it would help to arouse interest and hold the attention of the students, if the one would alternate with the other in giving the lectures every few weeks. A further difficulty, and by no means the least, was the determination of the subject matter and its development. Quite naturally this point was left to the judgment of the instructors.

So, three years ago, the day of the fall registration came. It was to be expected that some inquiries would be made concerning the "Freshman Lecture" course, as it was called. "What is it all about?" "Are we obliged to enroll in the course?" Some of the replies to the first question may not have been very enlightening, simply because the course was so new and experimental in its nature. Some of the students unquestionably surmized that they were to be subjected to another "orientation course," a course which had merited their disapproval of its dullness, its lack of vitality and genuine value, in the schools they had previously attended.

In due time the day of the first lecture arrived. Sixty-five students assembled in a large lecture room, curious to know what the course had to offer. Here was a group of young men and a few young women. Some of them belonged to one or other of the various Christian denominations. Some, possibly, had little faith and no definite religious convictions. A few knew little or nothing about the nature of God and had no idea about the character of man's purpose on earth and his final destiny. Others, again, accepted Christ as the most perfect human being and followed His teachings according to their own lights. Yet in the mind of the instructor, as he greeted them with a cheery smile and a friendly word, all of them possessed the one common heritage of youth, a capacity for idealism and a willingness to accept the leadership of earnest sincerity. The instructor had frequently stood before mixed groups in the classroom and had addressed other mixed groups on different occasions. Yet here was something unique. He realized that the success of the experiment depended in large measure on the first impressions he would leave in the minds of his young friends. When the group had been seated, the instructor said a few words by way of introduction about the interesting adventure they had entered upon by enrolling in the university. He told them how the attitudes and actions of everyone enter into the very fiber of his being, shaping for good or ill the approach to the adventure of a larger life's sphere when the college days are over. It was the simplicity of what he said and the palpable sincerity of his words which seemed to play upon the

right chords of responsive hearts. This was something different from what had been expected. As one student, who had attended other schools, later on expressed it: "I had been at several other universities by the force of circumstances in life. I had listened to and had been duly bored by orientation lectures. I reluctantly enrolled in this course. But I have changed my mind. I found something new, something that gripped me from the start."

The Christian View of Life

The subject of that first talk, and of several subsequent talks, was "A Freshman's Attitude toward His School." The instructor unfolded the topic by declaring that attitudes are made up of acquired views about some thing, person, or institution, which become more or less fixed, are tinged with emotion, and compel to corresponding action. He maintained that right attitudes are built upon truth. He developed the thought that Creighton University is a new school for them, that their present idea of the university had very likely been gathered from what they heard or read. Thereupon he unfolded the facts, telling his auditors that Creighton University is a private school, a Catholic school, a Jesuit school. Point by point he enlarged on the content and meaning of each set of facts. The students listened. This was indeed something new, something vitally interesting. They learned that their student career was linked up with a very definite aim, with a very definite group of principles, with a definite Christian outlook on the whole of life and eternity beyond. The mere recounting of the historical background of these facts and their interpretation, their age-old march through the centuries, their influence upon each succeeding generation, their accumulated results, their energizing and uplifting effects in the lives of other young men and women like themselves, all this and more, seemed like a stirring romance to the young minds that had heard about the Catholic Church before and some of whom may also have heard about the Jesuits. Here was one in their midst, clad in the plain black cassock of his Order, a priest of the great organization of Christ's kingdom on earth and a member of that other organization which had been established four hundred years ago by the soldier-saint, Ignatius. The story required no embellishment. Its charm lay in the simple telling of it.

The Students' Reaction

It is not possible for an instructor to estimate the impression his teaching may make until weeks and months of association with the same group of students enable him to combine the many scattered contacts and reactions into a composite whole. The weeks passed by and with them the hours for the Freshman Lecture. The instructor began to see more clearly the difficulties of the task. It is one thing to hold the attention of a student body for a day or a week, quite another thing to hold its interest for months. One thing gave a good deal of satisfaction. There was no problem connected with attendance. The members of the class were in their places so promptly that urgings were unnecessary. The attitude toward the lectures was decidedly encouraging. The group gradually assumed a family spirit. It became a unity. It had something in common.

something far reaching to discuss, something that penetrated below the surface and stirred the deeper yearnings in human nature and deepened the entire conception of life.

As thought followed thought, and ideas were woven into the design of a complete plan, the students more and more applied their own minds to reflective thinking. That such was the case became evident from the variety and range of questions that were asked, from the papers which were written, from the private conversations which became very frequent. No mistake had been made in the assumption that the ordinary young person is amenable to the truth and is willing to listen to it when it is impartially presented. This must not be taken to mean that there was a ready acceptance of all that was taught or that the false and confused ideas and convictions in the minds of the group disappeared like a mist before the morning sun. What actually seemed to happen was this, that previous notions, established prejudices, confusing misunderstandings were being modified, tested, judged, and applied to the actual life of each student. Without the grace of God it would not be possible to change completely within so short a span of time the life that had been actually lived, earnestly and honestly in most cases, by these young men and women, according to the light that was theirs. Nor was this the direct purpose of the lectures. Primarily, the lectures purported to give the student an understanding of the ideals of their school; to let them know what our university, as a Catholic university, conducted by the Jesuits, aims to accomplish.

Interesting were the reactions which were revealed in the papers assigned to the class. The students were given the liberty to write on any phase of the topics treated in the lectures. It was assumed, and facts prove the wisdom of the assumption, that the earnest student in a highly specialized course like this would constantly align what was said with his own ideas and his practical life. A particular line of thought would probably appeal to one student, another group of ideas to another student. In this way, too, was it hoped that greater spontaneity of expression would be secured. The members of the class were assured that what they would write would be considered confidential and that their thoughts would not meet with unfriendly criticism. As a consequence, many of the papers were an instructive revelation of the student's inner life and an incalculable aid to the instructor to make the lectures more pertinent and effective. One student, for instance, was evidently impressed by what had been said on the organization, aims, history, and daily life of the Jesuits. He looked up materials in the library and wrote an appreciative paper. Not content with this, he selected the same topic for the Speech class and astonished his hearers and the instructor by the sincerity and enthusiasm of his speech. When the instructor, a layman, asked him what had induced him to select this subject, the student replied that he had heard about it in the Freshman Lecture and had been deeply impressed by it. Another student wrote a paper on Christian ideals. He declared with a frankness, characteristic of most of the members of the class, that his ideals in the past years had been quite different, that he knew now he

had been mistaken, and that he desired to do one thing, "to be more like Christ every day." A third student, in one of his assignments, discussed Christian fortitude. He made some fine distinctions between mere physical bravery, reckless daring, and moral courage. He sketched the life of a person who consecrates himself entirely to God, voluntarily relinquishes the prospects of an earthly career, and dedicates himself to a life of poverty and renunciation. He recounted the details of a daily life of toil and prayer, beginning with the early morning and going on till late at night. He described the simple and plain room and closed his narrative by saying: "On the wall of his room hangs a simple crucifix. In that crucifix he finds his inspiration."

These are not isolated instances. They are characteristic of many. Nor is there any reason to think that what is written is insincere or only the ebullition of momentary emotional states. The instructor has evidence to show that the lives of many students have been bettered and strengthened because of the lectures. It is not altogether unusual to observe a non-Catholic student enter the college church to pray. He has learned from the lectures that the real man, the man who acknowledges the fact of God, is not ashamed to recognize his duties to Him.

In the second year the students have a course in religion, called the Sophomore Lecture course. It was at first thought a wise thing to assign another instructor to the group of sophomore students who had completed the Freshman Lecture course. Another instructor than the one who had given the freshman lectures might add a bit of pleasing variety to the plan, create more interest, and enlarge the spiritual vision of the students by contact with other members of the Jesuit faculty. In itself this is good reasoning. But after a year of this arrangement, it was decided that the same instructor who begins with a freshman group should continue to teach the same group during the sophomore year. This provision should assure a better continuity of subject matter.

The Student Retreat

We have mentioned the Lecture Courses as one of the means by which Creighton University provides for the adequate education of the non-Catholic student. The Lecture Courses are not the only means. Every year a special retreat is given to the non-Catholic students of all the university departments at the same time when our Catholic students make their annual retreat. In the course of time it might even seem advisable to introduce optional courses for the non-Catholic students who are in the junior and senior years. In such optional courses a complete survey of Catholic teaching and practice might well be given.

It is reasonable to expect that further experience will yield additional data for the improvement of the plan here outlined. It does not, however, seem premature to say that a great deal of good is done through the courses to bring upright souls, no matter how great may be the error of the religion they profess, nearer to the truth, nearer to God, and nearer to Christ. It is not an unfounded hope that, with the grace of God, many may see the light of faith which leads to supernatural life and happiness.

(To be concluded)

The Aim of the Catholic Liberal Arts College*

Edward A. Fitzpatrick, Ph.D., LL.D., Litt.D.

Is Knowledge Its Own End?

One hears often the aims of Catholic colleges stated as intellectual *and* religious even today, and the deservedly great name of Newman is used to settle this specific question. Cardinal Newman's discussion of the intellectual aim of Catholic education based on the Oxford he knew was done in memorable language that shall live, even though, in my judgment, the thought is not sound.

Cardinal Newman said:¹³ "That alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no complement." Knowledge is in short its own end. The result is intellectual excellence, majestically calm in its repose, beauty, harmony. It becomes illiberal the moment it is informed of any purpose whether vocational or moral. It becomes "denatured" as Professor Corcoran says. Newman followed his fundamental position to its ultimate conclusions. "For all its friends, or its enemies, may say, I insist upon it that it is as real a mistake to burden it with virtue or religion as with the mechanical arts." "However enlightened," he says in another place, "it gives no command over the passions, no influential motives, no vivifying principles." Knowledge is one thing; virtue is another. "Liberal knowledge is an object as intelligible as the cultivation of virtue, while at the same time it is absolutely distinct from it." In fact, the qualities which it cultivates "are no guarantee for sanctity or even for conscientiousness they may attach to the man of the world, to the profligate, to the heartless."

Any Dualism of Knowledge and Virtue Not Catholic

The dualistic conception of knowledge and virtue, of intellect and will as a basis of collegiate or university education is contrary to the unitary character which Catholic education has traditionally maintained in principle. It is contrary to the Catholic conception of the university and of the college. In the instruction to the Catholic hierarchy of Ireland regarding the very university that Newman was to head, Pope Pius IX defined the Catholic conception of the University as follows:

Take timely measures to ensure that the University will fully correspond to the dignity and the inviolate character of the name CATHOLIC, which adorns it. Let the most watchful care be exerted in providing that our Divine Religion shall be the soul of the entire academic education.

*Read before the Faculty of the College of Liberal Arts of Marquette University.

¹³Idea of a University, Discourse V. Knowledge Its Own End.", (Longmans, Green & Co.), pp. 99-124.

Hence, the holy fear and reverence of God should be cherished and developed, the deposit of Faith be kept intact. Let all branches of Science expand in the closest alliance with religion, all types of study be enlightened by the bright rays of Catholic Truth, and the educative force of sound teaching be rigorously maintained. Whatever is uttered from the supreme See of Peter, Prince of the Apostles, the entirely safe haven for the whole Catholic communion, the mother and mistress of all Churches, is to be believed and received as Catholic. Whatever differs from that teaching is to be vigorously and unflinchingly rejected. Let all errors, and all novelties from Secularist sources be repelled and cast out. Let the Professors of the University show themselves in all ways models of well-doing, alike in their teaching and in their integrity and dignity of life. They should have nothing more at heart than to fashion with all care the minds of young men to the practice of religion, to upright conduct, and all virtuous dealing; and to educate them sedulously in letters and sciences according to the mind of the Church Catholic, the pillar and the guarantee of Truth.¹⁴

Through the Mind of Man to the Will of Man

The Catholic principle is admirably expressed by Archbishop Murray of St. Paul in the following succinct sentence regarding Christ: Because HIS purpose was to elevate the spiritual life of the human race His approach was through the mind of man to the will of man. Such is the very law of our being.¹⁵ That being the very law of our being is the fundamental principle of Catholic education. Knowledge is not for itself, it is for life. It is instrumental in man's life. It is a means to an end. The approach is through the mind of man to the will of man. This principle applies throughout education, no less to religious education than in general education, and it is as frequently neglected in the religious aspects of education as in the general. Archbishop Murray concludes his discussion with this sentence:

Knowledge has value only insofar as it enables man to enhance happiness by the perfection of his integral powers of thought, love, and life both in time and in eternity.¹⁶

The Fact of Disparate Development

The recognition as a principle of the unity of intellectual and moral development must not blind us to the fact that in the individual life there is often no relation between moral and intellectual life. No observer of contemporary life and contemporary education including Catholic education would possibly miss the fact of disparate and unrelated development. There need be no definite relation, in fact. High

¹⁴T. Corcoran, S.J., D.Litt., *Newman Selected Discourses on Liberal Knowledge*, p. lxxxiv.

¹⁵Archbishop John Gregory Murray, "The Church and Education," *Catholic University Bulletin* (January, 1934).

¹⁶Ibid.

moral development may go along without any considerable intellectual development, and we see about us often great intellectual achievement with little or negative moral development. It is even possible to have in the intellectual field itself a similar disparate development. It is possible to have a university education in science, for example, and a kindergarten education in religion. The Catholic ideal, judging from its fundamental principle, must be one of integration.

Knowledge in the General Education of Man

For the general education of the individual which is the object of the Liberal Arts College, knowledge is not its own end, but it must be made to serve the ultimate end of education. It is possible, however, and too often realized in practice, that intellectual development is carried along entirely independent of moral and religious development. In the Catholic college these must be integrated. The process must be unitary. What is true of knowledge is true of the many other "aims" of college education; they are subordinate to the moral aim. Scholarship, mental discipline, social responsibility and the others find their real significance in relation to the fundamental moral and religious aim. It should be noted again that in this discussion we are concerned with the general education of the man, not with specific training for limited education objectives.

A word might be said here about professional training. Professional training must also in its special techniques, be consistent with the whole Catholic attitude toward life. The professional part of life must be permeated, too, by the fundamental moral and religious aims. A course in ethics or philosophy is hardly adequate. It seems to me, though we cannot discuss it here, that professional training could be more thoroughly approached from the Catholic attitude toward life and could educate the man as well as train the technician.

IV

Does the Religious Attitude Hinder Knowledge?

The ordinary attitude is that because of the religious character of the foundation of the Catholic liberal arts college, the genuine study of science is impossible. In fact, any real education is impossible. The reason for that is that the religious preconceptions make the dispassionate study of science impossible. It is a violation of the scientific method. What Professor Hildebrand calls a "science with presuppositions" is not science, in this view. Man is not free, the more general criticism would go. The whole problem is settled for him in advance. He is just being indoctrinated.

I shall discuss only one aspect of this problem. I gladly refer you for a fuller treatment of this problem to Professor Hildebrand's illuminating paper on the "Conception of a Catholic University."

In the college and university of today "They are afraid," says Dr. Hildebrand.

"that to go beyond a dull statement of fact or arid statistics means leaving the *terra firma* of reality. They pursue biology without seeing the living thing, psychology without grasping personality, sociology without understanding the essence

of community-life. In philosophy they are without feeling for the world of essences, for the *a priori*, and cling to a dreary empiricism. They hope to apprehend reality, approaching it wholly from outside, with the help of experiment and statistical information and the collection of material data, and deride in their helpless blindness all analysis of essences as idle dreams. They consider their very blindness as a sturdy sense of reality: the lower a thing is in the order of existence the more reliable it seems to them; an instinctive act appears to them as more real, as more solid than an act of the mind. In ethics they try to deal with morality on the basis of the "success" of behavior without even discussing the qualitative differences of "good" and "evil." In art they are aware only of the alternative between a dreary Naturalism with its slavish copying of accidental, unessential detail, with its studio-atmosphere, its undressed persons instead of nudes—or, on the other hand, an equally dreary classicism and a mechanical, artificial, pale idealization.¹⁷

The Catholic attitude is liberating as regards the science in itself, in its relation to all knowledge, and in its service to man. The conventional scientific attitude unaware of its own prejudices, or forgetful of its own assumptions, deludes itself in its self-consciousness of freedom—and in its possession of the only unadulterated truth. We need to realize this in our own scientific work as in our teaching. It in no way affects the technique of scientific method, nor the need of patience, devotion, verification of results and every other high quality of the true scientist. We must say that this liberation and alertness of man is not always characteristic of the scientist (or perhaps pseudoscientist) who happens to be a Catholic. He may not be a scientist at all—and the more so as to attempt to drag in extraneous references to religion and theology. This is a defense mechanism. The genuine Catholic scientist will meet every requirement of the scientific method in painstaking work, in thoroughgoing verification, in critical analysis of his problem and of his result. The right fundamental attitude relieves the Catholic scientist in no way of need for extraordinary attention to these things. If laziness, or pride, or resentment are part of his attitude, it is not Catholic, and it is not in a genuine sense scientific.

Departmentalization of Knowledge

It is of the utmost importance that the professor in the Catholic college should understand thoroughly the Catholic attitude toward science. In spite of his pretensions, the scientist has definitely an attitude toward his science, even apart from his natural science delimitation, and the presumption that mechanism is the rule of his science, or that statistics, or answers to questionnaires, or controlled observation, or experiment are peculiarly science and nothing else. This finds expression in the sharp departmentalization of the College, the teaching by research specialists, and the emphasis on the minutiae of knowledge. What has happened has been put rather strikingly by Victor Branford:

I perceive, then, that the modern university has not produced amongst its philosophers a Thomas Aquinas to tell

¹⁷*The University in a Changing World*, (Kotschnig and Prys), pp. 209-210. "The Conception of a Catholic University," by Dr. Dietrich Von Hildebrand.

them in the language of their own time and generation how the world of God, the world of Man, and the world of Nature are interrelated in one orderly universe.

Assuredly if an Aquinas did appear he would not be understood by the Faculties. The theologian and the scientist have each developed a specialized language all but unintelligible to the other, and but feebly comprehended by the man of letters. The universities have discouraged translation from the language of one Faculty into that of another. And all endeavors towards a common language for the three Faculties of Theology, Arts, and Science they have stoutly repressed.

And the Poets and the People — what of their language?

The Poets have departed from the traditions of the early humanists in that they now acquire little of the theologic tongue and less of the scientific. As for the People, the babel of modern languages has not only isolated them from the university, but even divided them into two classes ever drifting further apart. The old countryman still speaks his own local dialect, racy of the soil. But the townsmen has been taught an abstract, formless, imageless jargon, made out of the detritus of the languages of Theology, Letters, and Science.

So that the Poets do not speak either to the people, or to the priests, or to the philosophers, nor these to the poets.

That is so. While the poets are telling each other their dreams in lotus land, the priests silently despair of sympathy, the philosophers clamantly despair of synthesis, and the people suffer and despair of synergy.¹⁸

Academic Freedom

It has also assumed that in view of the fact that there is a definite Catholic world view, there can be no academic freedom in the Catholic college. If true, this would be a serious limitation of the Catholic college in its search for truth. The sensitivity to truth, the receptivity toward all aspects of truth, the realistic attitude toward objective truth make available to genuine Catholic scholars all sources of truth. He limits himself to no narrow conception, nor does he reject in advance any possible instruments. The Catholic college that does not promote and provide for academic freedom may be Catholic in name but is not Catholic in spirit.

But the real question is the responsibility of the teacher to the students in his classes. What is this responsibility of the teacher to his students in the liberal arts college? To these relatively immature students as compared, for example, with graduate students, there is a grave responsibility in the teacher. The Pope in the *Encyclical on the Christian Education* lays down the principle that the norm in things scientific is the inviolable norm in things didactic. The Pope first quotes the Vatican Council:

Not only is it impossible for Faith and reason to be at variance with each other, they are on the contrary of mutual help. For while right reason establishes the foundations of Faith, and, by the help of its light, develops a knowledge of the things of God, Faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church, therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the

contrary she admits that just as they come from God, Lord of all knowledge, so, too, if rightly used, with the help of His grace they lead to God. Nor does she prevent the sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to Divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith.¹⁹

The Pope goes on to say:

This norm of a just freedom in things scientific, serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching; it should be observed therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.²⁰

Comparative Intellectual Sterility

In view of the very great sensitiveness of Catholic attitude to all aspects of learning, the comparative sterility of the Catholic college in scholarly productiveness is all the more striking. If one considers the number of intellectual workers in the Catholic colleges, one can describe the literary or scholarly productiveness as insignificant if not puny. The Catholic college must be peculiarly a place where the intellectual and spiritual life is cultivated and developed. While it may be true that a teacher who has never published a book or even an article, may deeply influence students both intellectually and spiritually, nevertheless the general lack of scholarly productiveness is suspicious. One finds that waiving aside the test of scholarly productiveness, the study of the training, interests, and class teaching of men and women on the faculties of the Catholic colleges might, I suspect, leave much to be desired. This is confirmed somewhat, too, by the character and size of the libraries of the Catholic colleges. I raise the question here merely to stimulate that self-criticism which colleges now happily assume.

Catholic Scientist and Scientist Who is Catholic

The Catholic definitely approaches science in a Catholic attitude. It has definite presuppositions toward the universe. It is not "science without presuppositions." It is not the victim of the materialism or mechanism of so-called objective science. The burden of work, the knowledge of technique, the infinite care of verification and systematization, interpretation in the light of all previous results — these and other requirements of the true scientist are just as binding

¹⁸Branford, Victor, *Interpretations and Forecasts* (New York and London: Mitchell Kennerley, 1914), pp. 351-352.

¹⁹*The Catholic Mind*, "The Encyclical on Christian Education," by Pope Pius XI, Vol. XXVIII, No. 4 (February 22, 1930), p. 7.

²⁰*Ibid.*, p. 7.

on the Catholic scientist as on another. Dr. Hildebrand says:

The Catholic attitude will protect the researcher more than anything else against impatient, pedantic violations of the peculiar and autonomous nature of his special subject, and his reverent listening will prevent him from rushing into hasty systematizations.²¹

Need we say in conclusion to this discussion that there is great difference in a Catholic scientist and a scientist who happens also to be a Catholic?

V

The Church and the So-called Secular Subjects

The question has sometimes been asked: Why the Church should want to teach secular subjects? It has no mandate on secular knowledge. Its mandate is spiritual. It should stick to its last. The answer to this query has not always been intelligent. We do not now make the answer from history, and particularly, for higher education, which is our concern. The Church is supremely a teaching organization. "Go teach all nations whatsoever I have commanded you." We know that there has been conflict between secular knowledge and religious knowledge. But, as Archbishop Murray points out, there is need for co-ordination and integration. He says:

That there may be no conflict between the intellectual process of assimilation and adopting His teaching and the intellectual process of acquiring every other item of information within the reach of man the Church has been compelled to establish her own schools so that there may be proper adaptation of the human to the divine, a co-ordination of all knowledge and all truth, a stimulus to make wise application of all learning to the acquisition of all virtue. Otherwise education becomes a disintegrating rather than a constructive force within the individual and within society.²²

And the reason that the Church is in the field of teaching the so-called secular subjects is thus tactfully and truly and summarily put by the Archbishop of St. Paul:

She does not claim exclusive control of the field of knowledge in the natural order but she does claim exclusive mandate for the manifestation of the supernatural truth revealed by the Son of God and she reserves at all times the right to enter and develop the field of all natural knowledge lest men in their limitations may infringe on her field of the supernatural.²³

The Natural and Supernatural in Life

There is a basic and more general principle of Catholicism that is significant in this connection: the relation of the supernatural and the natural. Catholicism rejects the Puritanic attitude toward nature of suppression and destruction. It would develop it and integrate it into its spiritual ideal. The Encyclical on Christian education puts it thus:

The scope and aim of Christian education as here described, appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts, and sciences, and all the other ele-

ments of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows:

We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you; we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies; we are farmers and merchants with you; we interchange skilled labour and display our works in public for your service. How we can seem unprofitable to you with whom we live and of whom we are, I know not.

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-ordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.²⁴

A Summary

What is the objective of the Catholic Liberal Arts College? It is the moral and spiritual formation of the individual, generally through the means of grace which the Catholic Church offers but more particularly the college through the cultivation of the intellectual life. It regards knowledge not as an end but as a means. It appeals through the mind of man to the will of man. It carries intellectual and moral development along in the integration of character. Its attitude toward knowledge is not a negative or neutral attitude, but a positive attitude of permitting the understanding to work unhindered, to grasp the thing as it is, recognizing objective truth. It loves knowledge. It cultivates knowledge. It would make knowledge serve first, the highest of human ends. In that atmosphere it would cultivate the lesser ends, in relation to this principal one. It would never forget man's destiny. It never mistakes the workingman for the Man working. In this atmosphere professional training, the advancement of learning, mental discipline, civic and social responsibility and leadership are safe, and their achievement becomes an individual and social service. They find a place in the hierarchy of values, not at the top, but in relation to the whole.

If there is any statement I would leave with you to help realize the true service of the Catholic college, it is a brief paragraph by Christopher Dawson in the *Essays in Order*:

It is the Catholic ideal to order the whole of life towards unity, not by the denial and destruction of the natural human values, but by bringing them into living relation with spiritual truth and spiritual reality. But this can only be achieved if Catholics are prepared to make the necessary effort of moral sympathy and intellectual comprehension. If they remain passively content with their own possession of the truth, they do not, it is true, compromise the divine and indefectible life of the Church, but they prove false to their own temporal mission, since they leave the world and the society of which they form a part to perish.²⁵

²¹Von Hildebrand, Dr. Dietrich, *op. cit.*, p. 218.

²²Archbishop John Gregory Murray, *op. cit.*

²³*Ibid.*

²⁴Pope Pius XI, *op. cit.*, pp. 36-37.

²⁵Dawson, Christopher, *Essays in Order*, p. vii.

Teaching by Appeal to the Imagination

Rev. James P. Montague, O.C., A.M.

EDUCATION is a vital process in which the learner is essentially active. To consider the latter merely as an immobile sponge with a capacity for absorbing the liquid with which it is saturated is a fatal mistake. The pupil is a living being and all the processes involved in learning are vital processes. In acquiring each new cognition the learning subject puts forth its own activity and in proportion as it does so will the new cognition modify its being, giving it a new attitude toward its environment. It will acquire, to use a Morrisonian expression, a new *adaptation* toward its environment and all that is embraced in it. Hence, the same Henry C. Morrison holds that a cognition once acquired can never be fully forgotten, for by it the pupil's whole outlook on life was permanently modified.

This author holds that in order that our teaching should be effective, or as he expresses it, in order that it should *register*, there has to be created what he calls the *learning situation* of which the two major elements are *motivation* and *attention*.

The two elements seem to be mutually related. There is not likely to arise a sustained attention, apart from the establishment of motivation, and conversely, no real motivation is possible without development of capacity for voluntary attention to the subject matter of teaching and study.

A long time ago students of the educative process came to recognize the principle that no real learning takes place apart from that sense of values which is called *interest*. Interest, in the meaning which educators have always given to the term, implies an emotional condition with which pleasure may or may not be associated. It frequently arouses in the individual willing devotion to toil and hardship and sometimes to experiences which are in themselves the reverse of pleasurable. The doctrine has often been perverted by teachers until it is sometimes made to mean little more than amusement or entertainment. The arousing of genuine interest is the polar opposite of making a subject interesting.¹

Understanding this type of genuine interest will be the object of this article; in other words, to examine the factors that tend to produce this voluntary attention which is necessary in order that the learning situation may exist. In securing the pupil's attention, factors such as the absence of distractions whether these arise from badly heated, badly lighted, and badly ventilated classrooms or some other cause must be taken into consideration. The factors, however, which contribute to the gaining and maintaining of class attention are not all negative. In addition to the influence which the personality of the teacher can exercise in this direction, there is the presentation of the subject matter or method which seems to conduce to the same end in a scarcely less degree. We suggest then that the method best adapted for producing the learning situation is that of appealing to the imagination. Professor Judd, in his *Psychology of High School Subjects*, holds

that imagery can and often is a hindrance to abstract thinking. We have no intention of denying this. When a pupil has arrived at a certain degree of reflection he will be able to get along without images other than those of the words in which his concepts are formulated. He may even arrive at that stage where he becomes so independent of the imagination that he loses the power of imagery altogether as happened in the case of the renowned Newton.²

Influence on Mental Life

Nevertheless, the capacity for abstract thought must be acquired and the time required to arrive at that point will vary from individual to individual. In the meantime, we must adapt ourselves to the nature of our pupils. A limited knowledge of the psychology of the preadolescent child is sufficient to warrant us in conclusion that powers of abstract reasoning and generalization are frequently far from being well developed in a pupil of this age. The experience one has in teaching geometry to a class of high-school sophomores is a case in point. Experience proves that the imaginative capacity of a pupil can have a vast influence on his mental life. I am not here referring to the imagination in the narrow sense in which it is used by some authors as the capacity for *visual images*. On the contrary we here use it as the capacity which the individual has of retaining *traces of the sensations* which he experiences. Images have been referred to by a certain author as *residua* of the sensations. Each of the latter leaves in our sensory memory or imagination a trace of itself. The song we have heard or the piece of music will ring in our ears for some time after we have listened to it. Likewise all our other sense experiences will leave replicas of themselves which seem to be capable of existing for a long time after the experience itself has passed. A knowledge of the laws according to which such images are retained, associated, and recalled constitutes the basis of all methods of training animals. The same laws hold good as regards the sensory basis of the learning process in human beings, for the imagination has a great and lasting influence in the life of the pupil. The young individual who can form a clear, definite image of an object may not be able to define that object in terms of *genus* and *species* but he will invariably be capable of describing it as it appeared to him. On the contrary, the person who has not a clear image of an object before his mind will find it hard to do so. So, too, the young singer who can bring up before his mind a sound image of the note he wishes to sing will find it easy to strike that note with accuracy in comparison with the pupil who has no such image as a guide. These images, whether they consist in feelings of muscular sensations or in visualizations of objects, constitute the sensory basis of our powers of retention and

¹Morrison, Henry C., *Practice of Teaching in the Secondary School*, p. 103.

²Cf. also Darwin's *Autobiography*.

recall, and even when they have sunk beneath the conscious level there seems ample evidence that they still survive as a modification of the neural system. Certainly they can, in abnormal situations, be resurrected and brought to the conscious level again. The modern science of psycho-analysis, if it can be relied on, brings home to us the fact that these seemingly forgotten experiences often have a vast influence on our conscious actions. Sympathies for certain persons and toward certain objects and antipathies toward others would seem to owe their origin to such subconscious reflexes. These images of past experiences will often force themselves in upon us when they are not wanted. "How shall I get rid of these things? At Mass, in the very act of contrition, the old stories flaunt before my mind, the shameless loves, the sight of the old heroes going to battle" (novice in Cassian's *Dialogues*, speaking of the effect of reading pagan literature). Even when we are not conscious of it they are there. It is rather pathetic to read of St. Jerome making a vow not to read the poets in which he had found such delight. In spite of his determination his writings continued to glisten with references to incidents contained in them. Upbraided for his inconsistency he makes answer: "Dye your wool once purple and what water will cleanse it of that stain?"³

Influence on Emotional Life

Moreover, the imagination has a vast influence over our emotional life. We can quietly sit by the fireside and, giving our imagination free play, seem to be able to produce any emotion at will. We can picture ourselves dropping to the earth from an airplane. Our parachute refuses to open and there we come down toward the ground. This flight of our imagination will make us tremble with horror and we shall find that we experience incipient movements in our limbs. So, too, by giving our attention to imaginary insults we can work ourselves up to a high pitch of real indignation. The imagery, while it does not of itself constitute the emotion, yet would seem to enter as an essential element. Given in addition to it "an intellectual insight into the situation and knowledge of an external individual and his relationship to the one who experiences it"⁴ we have the emotion. This nexus between the imagination and our emotional life is worth noting, for an emotionally toned experience will tend to leave a deeper trace in the imagination and when anything happens that tends to recall the memory image of that past experience it will tend also to awaken the emotion associated with it. Hence, it is that while we are all liable to forget processes of abstract reasoning and find it hard to remember after a short lapse of time lists of dates and events which we had laboriously learned, we can recall with extraordinary clearness the past experiences of our early years. In quiet moments of introspective recollection events which we had seemed to have completely forgotten will come back to us with perfect clearness of detail. How often is not the conversion of a lapsed Catholic brought about by the mention of the individual's mother because that word

brings to his imagination a picture of one who is dear to him and with it a whole train of pleasant memories which made his present life stand out in awful contrast? And not infrequently is a young man deterred from a life of crime by the picture which rises up in his imagination in that moment of temptation of a suffering Christ on the cross and an agonizing mother beside it. Perhaps it is the way by which our Guardian Angel seeks to influence us, for the angels, like the devils, having power over matter can stir up alluring pictures in our imagination while we with our free will under the influence of grace can lend our attention and thus co-operate with the suggestions of the heavenly messengers. It would seem, then, that our mental images are a great influence for good or evil and the preacher or teacher who neglects to stir our imagination while he may convince our intellects by the proposition of abstract truths will usually leave us cold and unmoved in the emotional side of our being. On the other hand, the person who, while satisfying our rational faculties, succeeds in making our imagination and, through it, our emotions and feelings co-operate will produce a deeper and more lasting influence for good.

If, then, the cultivation and utilization of the imaginative faculties is pregnant with such far-reaching possibilities it follows that it should enter into the educative process for the aim of all education is the production of a balanced personality in which there is harmony between the various powers with due subjection of the lower to the higher. Now the child of pre-adolescent years is not lacking in powers of imagination. His curiosity is great and his experience limited because of his tender years. Hence, he drinks in details of new situations which escape his elders. Precisely because of this keenness of observation each new experience makes a deep impression which he is able to recall in later life even when the events of the intervening years have been forgotten.

Creative Imagination

Nor is it merely in the representative powers of the imagination that such an individual excels. In the field of creative imagination he is much more active than the person of more mature years. Probably this happens because his flights of imagination are unrestrained while those of older persons are continually being checked by their knowledge of the actualities of life. In any case, the fact cannot be denied that the imagination of the youngster is most active. He can create for himself a world of his own with characters that live and act, sometimes independently of time and spatial sequence. The memories of past experiences he can combine to produce new situations which in variety outdo his actual experiences. Not infrequently does this world of his imagination assume such a semblance of reality as to absorb all his attention and exclude from his consciousness his present environment. In this way he makes his imagination compensate for the interests that are lacking in his life. This complex phenomenon is familiar to all of us as *daydreaming*. Such is the pupil with whom we have to deal. How then, are we going to utilize this faculty to make it conduce to the learning situation?

³Migne, P. L. XXIII, *Apol. ad Lib. Ruf.* 30.

⁴Moore, T. V., *Dynamic Psychology*, p. 109.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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The Child and the Catechism

It has been often pointed out that in the Catechism, as a logical formulation of the truths of religion, we lose sight of the child. We emphasize knowledge rather than life, theology rather than religion, logical formulation of truth rather than the psychological process of arriving at truth. The need is to emphasize the nature of the child in its learning activities. We need to consider the learning process.

We have examined a new course in religion. It presumably does not make the mistake noted in the first paragraph. It keeps the child in mind. It builds up activities for him. It develops responses for the child as a development of the central idea of the lesson.

Examining this material we wondered whether if we kept the child we might not lose the doctrine. Here is a child going around and around in "activities" and having a perfect jumble of ideas and statements prin-

cipally false. We have utterly preposterous ideas introduced that the child would not think of—and introducing thereby not the natural development of the child's thought, but an entirely alien thought. There seems to be in the material no cumulative and organized development of the fundamental Christian doctrine even on the knowledge side. Exact formulations of truth are found in the midst of encircling errors.

Apparently we can make errors in both directions; we can lose the child in the process, and we can lose all intelligible content. We want both in the teaching of the catechism. We want the saving truths of religion definitely formulated and expanding into the whole Christian view and attitude toward life in the psychological development of each individual. This must be our ideal, and to miss either aspect is fatal.

—E.A.F.

Laity Not Spectators

It seems almost certain that we shall make the same mistake in teaching the liturgy that we have made in teaching Christian Doctrine. We have been making it, in fact. We seem to think that teaching the identification of the vestments, the meaning of the liturgical colors, historical notes on the development of the Mass, when to stand and when to kneel, if not when to sit, is teaching the liturgy, and that is all there is to it, so far as it relates to the Mass. We make the mistake of identifying teaching *about* the liturgy with teaching *the* liturgy. It is falsely assumed that the laity are mere spectators at the Mass.

Teaching the liturgy apart from some appreciation of the doctrine of the Communion of Saints or of the Mystical Body of Christ, and of that doctrine of which we have had too little since the Reformation, the Catholic doctrine of the priesthood of the laity, is bound to leave it merely external. We pray at the Mass, we do not pray the Mass. We do not realize we should be participants. Note the *Orate Fratres*:

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

I fear in many cases that we do not realize the High Priest of the Mass we are attending is Christ Himself.

Father Ellard asks a question that goes to the heart of the problem of teaching the liturgy as well as our participation in the Sacrifice of the Mass. He asks:

But how many, even of devoutest Catholics, envisage the Mass as the rendering to God of symbolic gifts, bread and wine, as tokens of their own personal and social oblation to the Godhead, to be united with, associated to the one timeless oblation wherein "Christ hath loved you and delivered Himself up for [you] an offering and sacrifice of sweet savor to God" (Ephes. v. 2)?*

Our "own personal and social oblation to the Godhead" is the key to our personal participation in the Holy Sacrifice of the Mass, as well as to the pedagogy of the liturgy.—E. A. F.

*Ellard, Reverend Gerald, S.J., "The Liturgical Movement: in and for America," *Catholic Mind*, Vol. XXXI, No. 4, February 22, 1933, pp. 69, 70

Negative Teaching of Religion

The need for the positive teaching of religion has been pointed out. The need to make religion significant and formative in the life of the individual has been put in a higher category than making religion a mere apologetic. Teaching of the heresies must, to the extent that it is done in high schools, be a minor part of the work in religion, and must be used to reinforce the positive teaching of religion. We think that the teaching of heresies on the elementary-school level is not, generally speaking, wise or desirable or necessary. If, however, at any level a genuine opportunity presents itself, the teacher must be alert and capable of taking advantage of it.

But the time will come in the education of the individual when the heresies and other errors will have to be taught. It is desirable that the students see the historical heresies and the contemporary errors in the light of Catholic doctrine. A competent teacher at the proper time can render an exceptionally fine service in pointing out this relationship, and it may be added too, the relationship of religion in the so-called secular aspects of life. This will save the student much personal disturbance and perhaps heartbreaking. It will enable him to do an important service in personal apologetics.

The principle which underlies the negative aspect of the teaching of religion on the college level is excellently stated by Father Bakewell Morrison, S.J., in his *The Catholic Church and the Modern Mind*:

Because of this ferment in the minds of youth, even of Catholic youth, much space is given the opponents of our faith—and, oftentimes, of all religion—wherein they may adequately express themselves. It is hoped that in all these instances no mere "straw men" have been set up. Any such cavalier, and unworthy, treatment of opponents on the part of Catholics meets with its own merited punishment. For these "moderns," if passed by as of small account during a boy's college days, are likely to get only too large a hearing later on. An opponent misrepresented in the classroom may get revenge in full by the uncanny attractiveness he can exert after the classroom period is over. No one, least of all our American college men, will tolerate unfair play. In affairs of the mind and heart one has to be scrupulously careful to be fair. Who knows when the pendulum may swing full tilt and a misrepresented thinker may receive more sympathy than he deserves for the slight? Sympathy for heterodoxy is a dangerous thing.

Pius XI in his Encyclical on Christian Education has a remark which may be considered an invitation to present such quotations as it was thought well to include in this volume. He says: "If, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it, this should be done after due preparation and with such an antidote of sound advice as will not only do no harm, but will be an aid to the Christian formation of youth." The very words of these teachers of falsehood will often in later times be encountered and their appeal will be rendered harmless by some such initiation into the true criticism of their position and standards as has been given. For the student does not learn to

think any too well, even in a college course. He does not learn too well to develop and maintain that sturdiness of judgment and that flair for truth which simplicity has been known to give to the saint but which otherwise comes only with maturity and training. Such, at least, is the theory that has been followed out in the making of this book.*

—E.A.F.

No True-And-False Tests in Religion

We have been asked to encourage such procedures as the true-and-false tests, and not stand in the way of the progress of Catholic education. We are generally suspicious of true-and-false tests and we are opposed to the use of true-and-false tests in any way in the teaching of Christian Doctrine. There is no evident reason why we should deliberately devise false statements and bring them to the attention of children. To prevent error will be difficult enough in the ordinary experience of the children, but to provide additional ones which the children would not have thought of, makes a difficult situation more difficult, and just makes for confusion worse confounded. In this way we multiply associations in the child's mind which are false—and who will say that the true answer will always be recalled and good influence effective in action. In any case, the number of inhibitions are multiplied.

One could hardly believe what is actually proposed for children. We have before us a lesson on the Trinity. It is the second lesson which children have in this particular workbook. The child is to put an X before each sentence that is true. In the fourteen sentences in this lesson the following appear:

The Holy Ghost is the oldest.
The Son is the First Person.
The Father is the Third Person.
The Son knows the most.
The Holy Ghost is the Second Person.

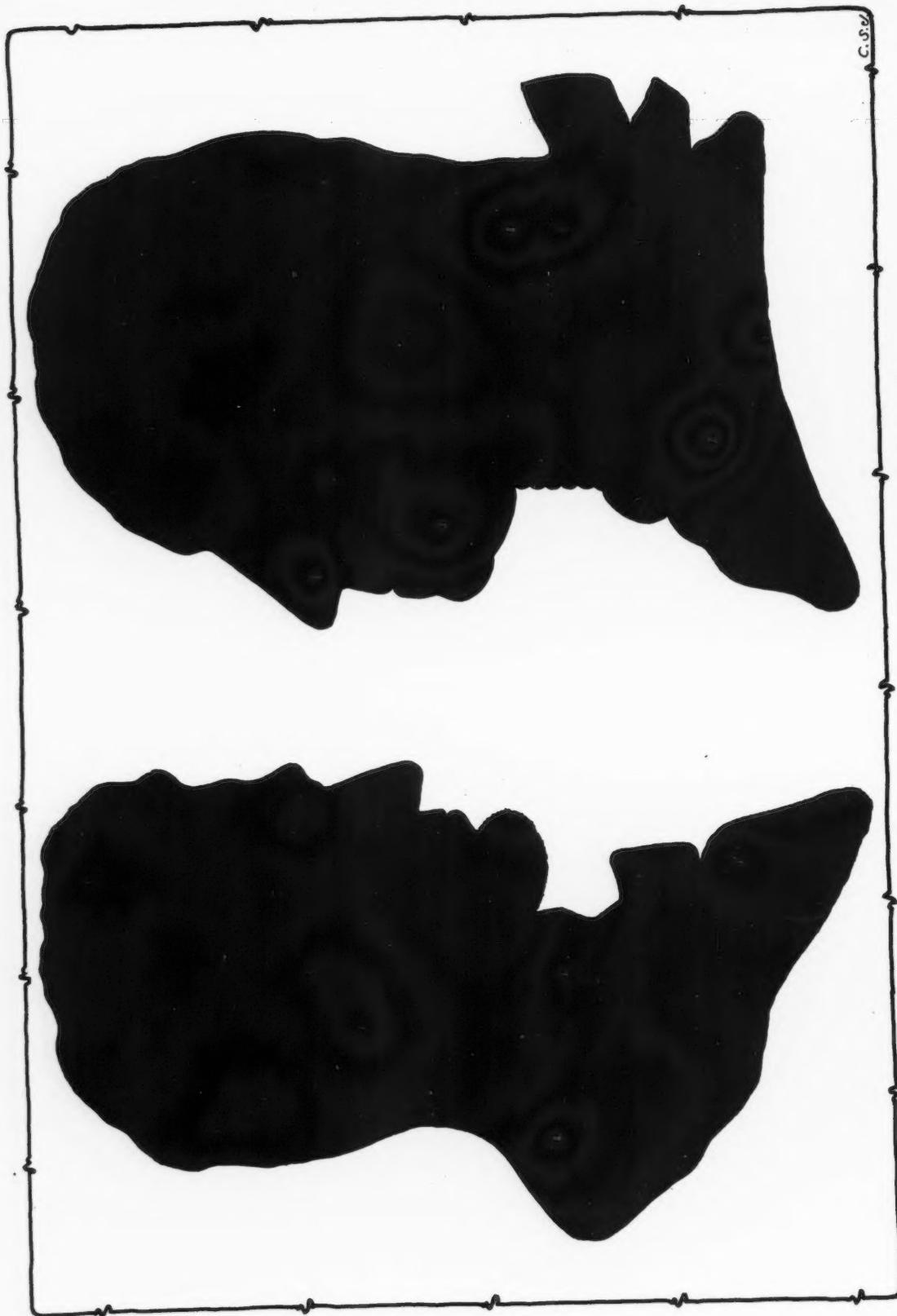
I wonder what is suggested to the mind of a six-year-old by these two sentences which appear:

The Holy Ghost can do all things.
The Father knows all things.

I do not raise the question of the wisdom of this lesson in its form or content at this stage of the child's development, but the introduction of so many false statements at this initiatory stage of the child's religious training is about the limit of pedagogical ineptitude. If true-and-false tests had any justification anywhere, it is certainly not at this point with this subject matter.—E.A.F.

A Prediction

Some day, as a result of the quality of teaching in our schools, we will make our participation in the Sacrifice of the Mass "a complete oblation of ourselves to God."



Lincoln and Washington profiles for window cut-out—Sr. M. Rita, O.S.B.

A Synthetic Method of Teaching Versification *Thomas P. Gaynor, M.A.*

III. Fourth Year of High School

Editor's Note. This is the third and last part of an article that should be very helpful to teachers of English. The work of the first year was explained in the September, 1934, issue, and that of the second and third years in the November issue. With Professor Gaynor's method even beginners in teaching should succeed in imparting a knowledge of the mechanics of versification and, what is more important, arousing an enthusiasm for poetry.

DURING the fourth year we ought to teach our class the construction of that very important form known in poetry as the sonnet. It has been in good standing in English literature now for over three hundred years, and because it has long established its claim to relationship with the greatest aristocrats in the literary circles of all ages, its commanding position in the language is forever assured. Is it not the only form in literature that, as such, has won for itself the highest eulogy in poetry itself?

Because the rhyme scheme and construction of this form is somewhat difficult we ought not, therefore, start immediately with work on the sonnet itself. First let us prepare the ground upon which we are to build, and clear away the obstacles that are likely to obstruct our plans. A good means that will be recreational as well as helpful is the use of the parody. Let us explain the parody thoroughly and give easy exercises in the use of it, choosing more difficult ones later on in which the rhyming scheme is quite varied. At the beginning we may have our pupils take for their model some little poems easy of imitation as for example, *Those Evening Bells*, by Thomas Moore. We shall find that several, at least, of the seniors will be able to write very clever parodies on it. Next we might take Tennyson's *Break, Break, Break*, a model a little more difficult. I have seen some excellent parodies on that poem. A still more advanced model giving variety in the rhyme scheme is Moore's *Oft in the Stilly Night*. A high-school senior once wrote the following admirable parody on that lyric:

Oft in the stilly night
Ere slumber's chain has bound me,
Mosquitoes flying light
Keep buzzing all around me.
They dart and veer,
But won't come near
To get their bodies broken:
They light upon,
And then are gone,
And leave a bloody token.
Thus in the stilly night
Ere slumber's chain has bound me
Mosquitoes flying light
Keep buzzing all around me.

This student wrote another stanza also adhering very closely to the original. Most high-school pupils consider parody writing real fun, and their work always meets with a warm reception in every high-school magazine.

This method is an easy way of acquiring facility in the writing of verses of various lengths and complex rhyming schemes, and will admirably serve as introductory work to the building of the sonnet, the construction of which we are now ready to explain to the class. The writing of iambics is no new trouble to our novice; so we need give little attention to that. Let us explain then the difference between those two usual divisions of the sonnet, the octave and the sestet. The members of the class have visited from time to time the art galleries of our large cities or at least have seen works

of art that have inspired them with noble thoughts or have touched some wholesome chord in their emotional nature. Let us make use of this parallelism in teaching the functions of the octave and the sestet, and we shall be pleased to see how readily they grasp the meaning and construction of the sonnet.

Which form of the sonnet shall we first teach them? Any, but we may use our own judgment in choosing the form we like best. For my part I think it best to begin with the Shakespearean, because the use of three quatrains and of seven rhymes simplifies the structure for the ordinary student; but there is no reason why we should, as Shakespeare does, keep the application of the thought upon which the sonnet is built to the closing couplet. It is not necessary at first to distinguish between the different methods of thought construction and application in the Petrarchian and Shakespearean sonnets as we are likely to confuse the student's mind by too much detailed explanation. All instruction should be in the nature of a gradual and un hurried unfolding toward the light, even as the rosebud unfolds one whorl of petals at a time to the sun.

After the class has learned the nature and rhyme plan of some one kind of sonnet we may begin blackboard work on the construction of one. Before attempting any writing by the class, we ought to place on the board the plan of the proposed sonnet. This should show the two divisions of the poem as well as the detailed rhyme scheme and all should be so diagramed as to read from the top downward. The pupils then volunteer to build the sonnet line by line, we choosing such verses as aim at the greatest unity and that possess the best expressed thought. At least before two days are over we shall have on the board a very creditable sonnet and one in which the class takes no little pride.

At first it would be well for the teacher to suggest the subject on which the class writes, but later on the pupils will have no great difficulty in choosing their own themes. After one form of the sonnet has been taught we may teach some other and go into a little more detail in our instructions. One common fault we should warn our pupils to avoid is the tendency to pause without exception at the end of every line. Let us encourage them in the choice of subject, showing them how easily a good theme may be developed, for instance, from any appropriate simile or metaphor. The following is only one of the several fairly good sonnets written by fourth-year boys according to the foregoing plan. Though somewhat crude, it is, nevertheless, very creditable for a first attempt at the Petrarchian form:



LIFE'S SUNSET

The sun is setting in the western world
And leaves its path across the heavens blue;
The paling sky assumes a fiery hue
Before the flag of Day by Night is furled
As she prepares her cohorts to be hurled
Against the sky. How lovely is the view.
Full soon the sleepy earth is filled with dew
Which falls upon the roses and is pearl'd.

Thus at our sunset let us be prepared
(For we know not when our God shall call on us
To come before His throne that is above.)
And leave a beauteous trail to those who shared
Our lives; and may they also follow thus
The road that leads to God's sweet land and of love.



The Cottage in which Thomas Moore heard "Those Evening Bells."—Thomas Moore lived in Wiltshire at Sloperton Cottage during the last 35 years of his life. It was here he wrote the well-known poems, "Oft in the Stilly Night" and "Those Evening Bells." Across the Valley at Bromham one can see the spire of the church from which Moore heard the evening bells.

Photo by Martha E. Bonham, Cleveland, Ohio.

I do not believe in teaching any other foreign forms of versification in the high school. The triplet, the rondel, the villanelle, etc. have scarcely yet won a secure place in our literature, although for a time popularized by Dobson and other writers. Besides, as has before been suggested, it is not well to overcrowd the English curriculum too much. We may call the attention of the class in a sort of by-the-way manner to the existence of such forms, but we should not, I think, demand any written work in them. Any more detailed work than that already outlined belongs in the college course.

It may be well to remark that during the course we ought not to neglect giving a short account of the life of each new author we study, choosing the chronological order in preference to any other, though of course, we may as often as we please return to our favorite poets for those selections we like best and judge most suitable to our purpose.

To Christian teachers it is not necessary to emphasize the spiritual value of the best poetry. Poetry as we know appeals almost directly to the heart, and we are all agreed that the education of the heart is far more important than the training of the body or the enlightening of the mind. The emotional worth of good poetry can scarcely be overestimated. "The sublimest emotions," says Bishop Spalding, "takes us nearer to God . . . than intellectual views. Hence literature, poetry above all, the child of the exalted moods which the sympathetic contemplation of the Infinite and of Nature creates, has greater educational value than science." What a large amount of good, then, cannot we accomplish through the teaching of versification provided our instruction follows an

easy, graded, logical, and synthetic method, provided also that we seek to give our pupils the best that can be found in the treasure-house of literature, poetic literature in particular. Our instruction will have been both profitable and interesting to our students, as well as enjoyable to ourselves. We shall have taught them not only how to produce creditable verse and helped to develop individual talent among them, but we shall, what is much better, have inspired them with a real love of what is best and most beautiful in prose and poetry, and have influenced their lives for good.



¶ Great personalities dominate every age, and the study of the past provides an acquaintance with them in their actual work and influence upon their surroundings. Their cause, their principles, their attitudes, their ideals—all are seen in living operation under circumstances of actuality, possibly not unlike the student's own at the moment of study or certainly not too different from any that might present themselves in the near future. Perhaps the best examples of the power of vicarious historical experience lie in the Gospel narrative or in the lives of the saints as sources of inspiration for a perfect Catholic living. Biography has a way of influence for character building which has never gone wholly unrecognized but in recent times is again getting its proper stress. Our own Catholic historians, like Hilaire Belloc, Christopher Hollis, or Wyndham Lewis, I feel certain, are not choosing the biographical approach to history for mere convenience of presentation. The past will bear out the contention that only insofar as Christian virtues have in one way or another triumphed in the lives of men have they been personally genuinely successful.—*Rev. Walter Reger, O.S.B.*

The Fabric of the School

A Page for Pastors and Principals

The Art of Keeping Buildings Clean

By John M. Robb, Peoria, Ill.

Perfection consists of attention to trifles, but perfection is no trifle. — Michaelangelo.

A dustless, immaculately kept school building is as noble an expression of high art as a fine book, a lovely picture, a magnificent statue, or a beautiful melody. The most important question a pastor has to decide, is whether the cleanliness of his parish school is to be a solo performance or one in which every person performs his appointed part. It is obvious that even the pupil's participation is necessary to keep his surroundings clean, neat, and orderly.

Factors Necessary to Keep School Clean

There are four factors that must exert coherent effort in order to keep parish school buildings clean, namely, (1) the pastor, (2) the janitor, (3) the teachers, (4) the pupils. Unless these persons be organized into harmonious daily routine under the seeing eye of the pastor, the attempt to keep the school building clean will most certainly gravitate down to a discordant solo effort. In an institution where there is so much activity, as in a school, there must be united effort on the part of every participant in order to maintain cleanliness in the true sense of the word.

Pastor, the Administrator

It is obvious that the pastor is the most important member of this group. Lack of understanding too often overburdens him in the same way that a large family with little income loads a staggering burden upon its mother. But we recognize the mother as the working partner in a divine partnership with God, in which the silent partner always supplies the need, always demanding unlimited faith in His loving wisdom to decide what the greatest need is, with a corresponding demand that the working partner make the best use of each minute as it comes. We do not yet recognize the close relationship of the school to the home. The school should be a working model of the best type of home in which each pupil must do his part. Cleanliness, indeed, is a part of education, and if a parish school fails to instill this quality into its pupils, it will be a deficiency that will mar its reputation. Every pupil must unite behind the pastor and the janitor, and make the school a model of cleanliness. Thus, it can be readily seen that it is a duty of those in authority to see to it that the schools are kept clean, and also to provide incentives for the pupils to carry out the routine.

The pastor must function as an efficient administrator, who constantly must see that all orders are carried out. It is a difficult task, and often hard feelings are created, in trying to secure a desired result. There are three rules in the process of gaining such results, namely, (1) know what you want; (2) pay the price to get it; (3) get what you pay for. When these three rules are competently adhered to by a parish administrator, the relation between him and the janitor of his school becomes a business proposition, and the desired results are most likely to be obtained. The situation then becomes similar to the relation between the captain of a ship, who directs its course from the bridge, and the chief engineer out of sight down in the hold, who drives the ship on its appointed course. Where any other relation exists, un-

desirable difficulties arise, and most of us are familiar with them.

Qualities of Good Janitor

When the janitor is selected, his character and attitude of mind are the most important considerations. Age, previous training, and salary, while important in their proper relation, are minor considerations. These minor considerations will take care of themselves, if the man is right.

A paragraph in the December, 1934, *News-Letter*, of the Kansas Janitor-Engineer Association, is most illuminating as to the proper attitude of mind in any school janitor. Three janitors were asked: "What do you do?" No. 1 replied: "I work for \$80 a month and I am underpaid." No. 2 said: "I'm janitor of the junior high school and am overworked." No. 3 answered: "I am creating a cheerful and healthful environment for grade-school boys and girls. It's a privilege because my principal tells me that surroundings have much to do with future habits and lives of boys and girls." In selecting a parish-school janitor the pastor should select a man who has the attitude of the last mentioned.

The age of a man has little to do with his ability and capacity for work. Age is to be considered only after more important qualities are compared. Some fine old characters, built by forty or fifty years of faithful devotion to duty, become more effective each year. It is the character of the man, not his age, that is the vitally important consideration. If the man himself is right, all other deficiencies can be competently supplied. The successful candidate for a school janitor's job must have a consistent record of faithfulness.

Health is Essential

A health certificate from a reputable physician should be essential. An annual medical examination, with consequent certificate, should be a routine requirement. Any physical defect will be a hindrance to the work of a janitor whose duties are becoming more and more numerous.

The previous training of the candidate for the school janitor's job means very little beyond its testimony of the man's reliability. The trade label that a man wears, has little significance for an estimate of his worth as a school janitor. The manner in which he has trained himself to live up to the label that he wears, however, means everything to those who know what is required of a first-class custodian. The man's attention to his own appearance in person and clothing and his attention to his own home, give eloquent testimony when viewed with "seeing" eyes. Beware of the man who wears out the seat of his pants, regardless of the gospel of stationary engineers, that the best engineers sit the most. Few stationary, locomotive, or traction engineers make good school janitors, for it is difficult to make them forget what they have learned wrongly. A janitor should be chosen for his ability and knowledge of those fundamentals which are necessary to keep the school in perfect running condition, and also for his willingness to learn.

Janitors' Wages

Wages are secondary to the recognition of the value of the work, expressed by putting adequate authority in those who can be trusted with it. An expressed appreciation for a difficult job well done will go a far way in securing good will, and often it is a more valuable compensation than wages. The parish-school janitor's wages should be on the same scale as a public-school janitor's pay, provided their respon-

sibilities are alike, and this should be what is commonly called a living wage, on a yearly basis.

It is one of the most important functions of the pastor, to see that the janitor's work is distributed so that he can have his regular periods of leisure. Relaxation is fundamental to a well-balanced life.

The steadily increasing amount of mechanical equipment in modern school buildings needlessly alarms many pastors. Because a school building is equipped with modern plumbing and air conditioning, it does not follow that a plumber or a steam fitter must be hired as janitor. When the right man has been selected as janitor, the contractor who installed the equipment can quickly show the janitor how to operate it. Proper demonstrations to groups of janitors clear up all difficulties as to proper operation.

When all this is practically applied, the pastor functions in our modern civilization, as the true shepherd of his flock. He can function properly in no other way.

High-School Assignments in Religion

By a School Sister of Notre Dame

Editor's Note. The following assignments are intended to supplement the regular instruction in religion. They are an attempt to increase the interest in the study of religion by giving the students an opportunity for self-activity. Where the homeroom teacher is the instructor in religion, she may arrange to use one or other period a week to discuss the assignment or possible problems that may arise in the work. Though some of the assignments may take longer than others, it is suggested that a definite time limit be set for each.

This installment concludes the series begun in the November, 1934, issue. If Assignment Nine is used before May, it would be well to refer back to it at that time as a preparation for Mothers' and Fathers' days.

IX. The Fourth Commandment

1. Look up the origin of Mother's Day and of Dad's Day.
2. Make a program for Mother's Day that would be distinctively Catholic.
3. Suggest a way in which you can make every day a Mother's and a Dad's Day.
4. Find some lovely poem for Mother or for Father. If it is not too long, copy it into this assignment.
5. Love and willing obedience are far more pleasing to God and precious to your parents now than tears and flowers after they have gone.
6. Write a prayer to the Child Jesus asking Him to help you honor and obey your parents after the manner in which He did.
7. Arrange a little tabulation in your book like this: Two inches from the top, draw a line with ink straight across your page. One-fourth inch down, draw another line straight across. Divide both these lines into five equal parts. Draw a line down from line to line at each division. That gives you five small rectangles.
8. Print Monday, in the first rectangle, Tuesday in the second, then Wednesday, Thursday, Friday.
9. Be very honest with yourself this week and place into these little rectangles the number of times you ran an errand and did a little turn for your parents before they asked you.
10. Write six or eight lines in verse to your Mother and Father; copy them here at the end of this assignment.

X. The Fifth Commandment

1. Look up the story of St. John Gualbert. Write a brief synopsis of it.
2. Which is worse and why: To steal money from another or to injure his reputation.
3. Devise a poster illustrating any phase of the Fifth Commandment.
4. Find what percentage of your city is Catholic.
5. Show how you may be directly responsible for the souls

of non-Catholics by: (a) The language you use; (b) Your observance of the Friday abstinence; (c) Attendance at Mass on days of obligation; (d) Personal dealings with others.

XI. Sixth and Ninth Commandments

1. Write a book report on one of the following: *Purity of Heart*, by Father Lord; *Random Shots*, by Father Lord; *While Mary Walked the Earth*; *I Can Read Anything*.

XII. Seventh and Tenth Commandments

The year 1931 was the fortieth anniversary of Pope Leo XIII's encyclical on Labor. It was the occasion of a similar encyclical by His Holiness Pope Pius XI. Magazines and newspapers of April, May, and June carry articles referring to these encyclicals.

1. Make a report on at least two of these articles.
2. Read the part of the encyclical assigned and report on it.
3. Which of the following is sinful and why? Why not the others? (a) To copy a Latin task when you had no time to do the task; (b) To hand in as your own someone else's work when you have paid him for doing it for you; (c) To sneak in at a movie; (d) To sell a secondhand book for more than you paid for it; (e) To take a few apples in a grocery store when nobody sees you.
4. If you were to win a prize because you were one point ahead of another student, and you knew that you would have been second if you had not cheated in the final test, what would you be obliged to do?
5. Reproduce a story or a picture you have seen, using illustrations if you can get them of a character who became hardened in later years on account of dishonesty.

XIII. The Eighth Commandment

1. Make a poster to be entitled "The Sacredness of My Tongue." Print that title at the top.
2. Draw or cut out a picture of the cross. Write under or next to it the history of the finding of the Cross.
3. Print under the story in large letters: "Christ was laid upon the cross once only."
4. Write what you would do if the bishop would give you a particle, ever so tiny, of the true cross.
5. Now, write the thoughts suggested by the fact that Christ is laid upon your tongue as often as you receive Holy Communion.
6. How does the Eighth Commandment help you to guard the sacredness of your tongue?
7. When do you say a person is a coward? Show how the following prove cowardice: (a) Telling lies to keep out of trouble; (b) Telling lies about others to hurt their good name; (c) Speaking unkindly of the absent.
8. Which of the following should help you most to keep the Eighth Commandment? Why? Why not the others? (a) No one trusts a liar; (b) God is offended if we break His law; (c) It ruins your character if you talk about others; (d) You lose friends if you fail in such things.

XIV. The Precepts of the Church

1. Get a Catholic calendar for 1935. Make a list of the dates of the days of abstinence. Make a similar list of all the fast days; of the limits for making one's Easter duty.
2. Make a budget of your weekly earnings and allowances, including at least five cents for the Sunday collection. How much more could you conveniently contribute?
3. What standard does the Church use to determine how much each person shall contribute per Sunday?
4. How much interest does your local bank pay on loans?
5. Look through St. Matthew's Gospel to find what interest our Lord promised to give on loans made to Him.
6. Write a careful explanation of the marriage law of the Church.
7. How many days can you go without taking a meal?

Practical Aids for the Teacher

All contributions to this department will be paid at space rates.

RECOMPENSE

This one year of my life
I give to you
For charity's sweet sake;
No thanks I take.
But when you cross my threshold
Some fair June morning,
Bidding good-by to me,
O may I find
Your little soul is reaching far
After a star;
Your hands more kindly are;
Your voice, your ways more gentle
O if I find white truth
Within your mind,
And in your heart
Some little spark of charity
For me and all mankind,
I am content.
Such is the recompense
My love will ask of you.

— Sister M. Helen, C.S.C.

Learning The Mass

Sister Mary Yvette, O.S.B.

The reopening of school in September found me confronted with a heterogeneous group of small boys brought together, as is usually the case in boarding schools, from various types of homes. Coming, as many of these boys did, from homes where one of the parents is a non-Catholic, the majority of them had, previous to their coming here, scarcely seen the interior of a church. Consequently, they knew little or nothing of the Holy Sacrifice of the Mass. Some did not even know that there was a tabernacle on the altar. When the word Mass was mentioned, they complained or teased for a long sleep. Realizing that to know it is to love it, I tried to work out a plan to teach them to know the Mass.

At first we cut out from church-goods catalogs different articles connected with the Holy Sacrifice, grouping them in the order in which they were used. Still I felt the result inadequate. Knowing the value of visualization, I decided to procure a miniature altar, relying upon this plan as my final resource. No blueprints were available, so the boys and I drew up the plans ourselves. Our sketch completed, we presented it to a willing carpenter, with the result that we now have in our classroom a miniature wooden altar 38 inches in length, 6 inches in width, and 47 inches in height. After the structure had been completed, we shellacked and varnished it. In the meantime, hearing that some liturgical toys could be procured from Germany, we sent for a chalice, ciborium, censer boat, thurible, holy-water pot, brush, monstrance, bell, and six candlesticks. The sanctuary light, Communion railing, *prie-dieu*, confessional, catafalque, and candelabra, we made ourselves.

The boys, who by now were very much interested in the progress of our undertaking, offered their toys to be converted into these various objects. From a top we made our sanctuary light; the Communion railing was made from a log-cabin set; the *prie-dieu*, catafalque, and candelabra were made from a combination of building and magic sets. The boys' little faces would beam with joy whenever they found their toy to be the sought object. And, incidentally, the lesson of sacrifice

this taught them was indeed a valuable one. They found no toy "too precious for Jesus," as they put it.

Next, we purchased a man-doll which we converted into a priest. Of the entire project this part proved the most thrilling. For our priest had to go through long and arduous preparations, just as — to use a little boy's expression — "a real boy must before he is made into a real priest." This, at the same time, proved to be a very noticeable check on their own lives, since the little priest-to-be was very much a part of them. When, finally, the day of his admittance arrived, his name was changed from "Pat" to Frater Herbert. No name but that of their worthy chaplain, whose life they very much admire, proved satisfactory. The virtue they gave him to practice was "silence," possibly because they felt sure it was a practice he would never violate. This virtue we then all practiced, and in consequence a well-deserved one hundred was each one's conduct mark for several subsequent months. Like every other priest, ours, too, felt the need of acolytes. One boy had two Boy Scout dolls; these were privileged to become the worthy Mass servers.

We have, too, the vestments in all colors, and our novice, who by now has been officially ordained by the boys, cele-



The Altar Constructed by Sister Yvette's Pupils. The Beginning of the Mass.

brates Mass every morning. The boys take turn in vesting him and in preparing the altar for Mass, during the study hour. Should the boy whose turn it was to prepare for Mass have been guilty of any misdemeanor, he loses his turn until the next time. This regulation works like a charm. So far only one boy has lost his honor points. By reading the Mass schedule for the week and the life of the saint for the day, the boys

can figure out by themselves what color of vestment should be used.

The results from a project of this kind are best obtained when the children help to construct the various objects which are to be placed before them piece by piece. With great eagerness they await the morning which heralds a new addition to the collection. Our usual day is Monday. We always talk about the object that is to be produced. The pupils know its name, its use, and its significance before they see the reality. It is then that the impression made is a lasting one.

The success of this project is very gratifying. Not only do the pupils learn all about the Mass; but, what is more important, they love it, and all of them have become thereby fervent daily Communicants. The parents, too, are gratified to find their children explain the Mass to them in an intelligent manner; not infrequently are they surprised to have the youngsters tell things which they themselves did not know. And who shall doubt that the project may not be responsible for the fostering of at least a few shepherds for the Lord's vineyard, besides training them better now to hear Mass more attentively and devoutly?

A Model Altar

Joseph J. Lukowitz

Teaching the liturgy will be a much simpler task if the teacher has at hand a model altar for demonstration. The altar here described and illustrated, while it embodies the essentials, is quite simple in construction. It may be made by teacher or pupils in the school workshop.

Construction Details

For many people the most difficult part of the construction of the altar will be to determine what to do first — where to start.

The note at the left of the drawing, Figure 1, answers this question and shows how really simple the construction of the altar is. Anyone who has any doubt about his or her ability to make this altar should put aside all doubts when he appreciates from the note on Figure 1 how simple the first steps are; also how simply progressive the making and addition of the moldings and other trim is. Figures 2, 3, and

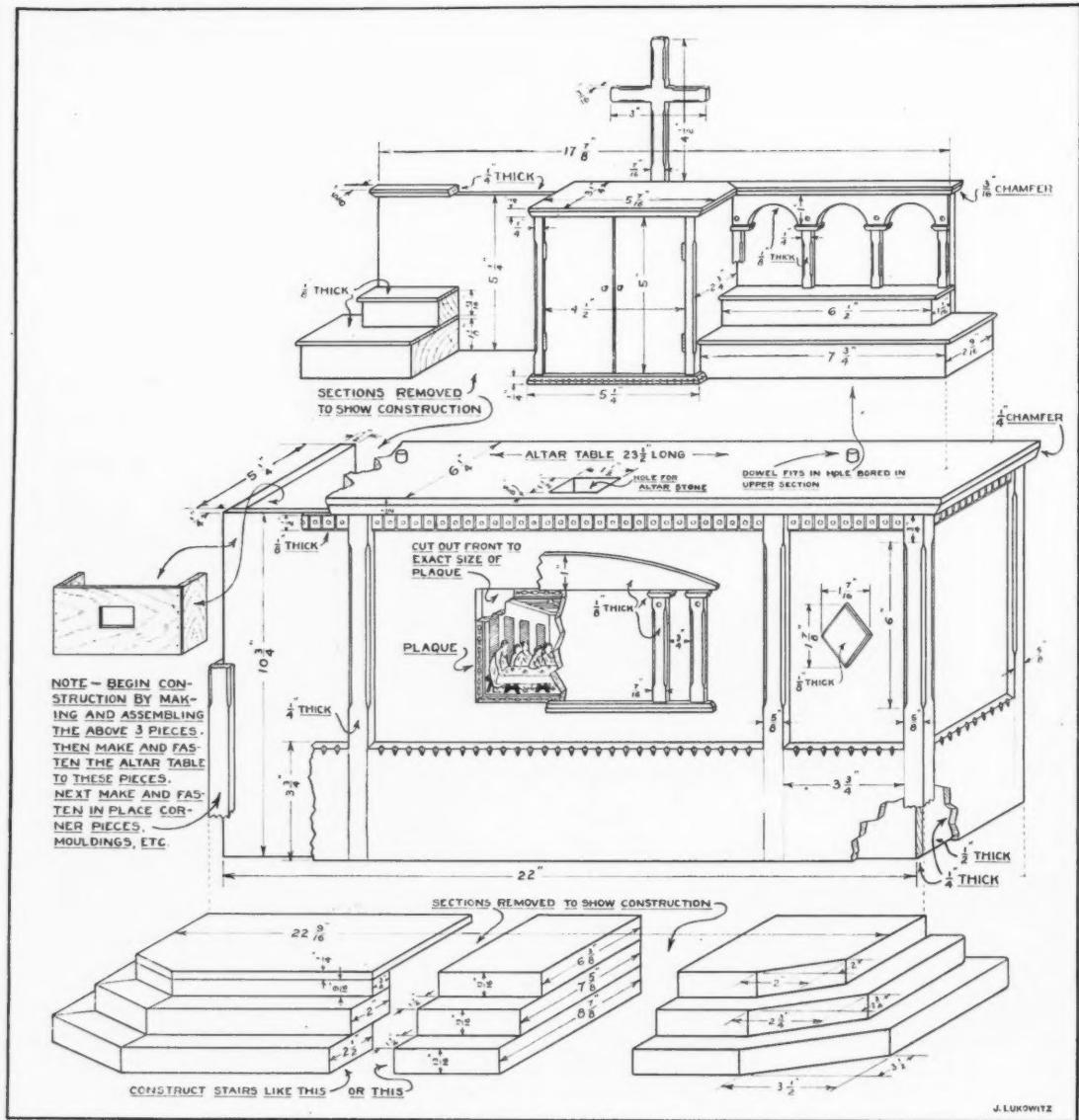


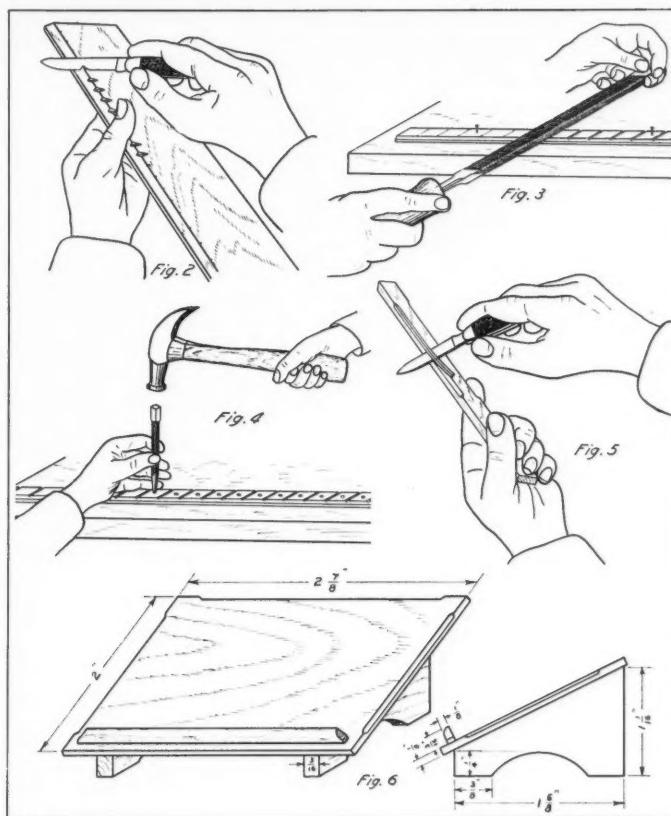
Fig. 1. Working Drawings of the Model Altar — Joseph J. Lukowitz.

4 illustrate how easily the moldings can be made. Figure 5 shows how the corner pieces and other vertical decorative units can be enriched with the simple cutting of stop chamfers with a knife.

Basswood, white pine, western pine, or any other soft wood is suitable for such an altar. It is possible to use material salvaged from boxes to make this altar. Cigar boxes will supply the $\frac{1}{8}$ in. material required, while apple boxes or canned-goods boxes may be utilized for most of the $\frac{1}{4}$ in. material. If no $1\frac{1}{8}$ in. material is at hand for the stairs at the top of the altar, two pieces may be nailed and glued together to make the required $1\frac{1}{8}$ in., or both of the stairs may be made $13/16$ in. thick or $\frac{3}{4}$ in. thick, whatever thickness of material is at hand. All sizes given on the drawing are, of course, not arbitrary; any dimension may be varied to meet your limitations or fancy.

A Last Supper picture may be substituted for the plaque shown. If a plaque is used, cut a hole through the altar the exact size of the plaque and tack a thin piece of wood inside the altar front to prevent the plaque from falling in. The drawing shows how the construction around the plaque prevents it from falling out frontwards. To cut the hole for the plaque and for the altar stone, proceed as follows: Mark out the exact location of the hole with a sharp pencil. Then bore a hole from $\frac{1}{8}$ in. to $\frac{1}{4}$ in. in diameter anywhere inside the portion to be cut out. Insert a coping-saw blade through this hole; fasten the blade in the coping-saw frame, and proceed with the sawing. The edges may be chiseled, filed, or sandpapered smooth if necessary. The stone which represents the altar stone on this altar is a $\frac{1}{2}$ by $1\frac{1}{2}$ by $1\frac{1}{2}$ in. unglazed white vitreous tile such as used on tile floors. The altar stone is supported by two small strips glued and nailed to the underside of the altar table. Leave space enough between the strips to insert a finger to push the stone out for demonstration purposes. Use glue and brads to fasten all of the trim in position. Wire brads No. 20, $\frac{3}{8}$ in. and $\frac{5}{8}$ in. should be used to nail on the trim.

Construct the upper part of the altar, the part above the altar table, as follows: First make the tabernacle and fasten it to the center of the back board which is $\frac{1}{4}$ by $5\frac{1}{4}$ by $17\frac{1}{8}$ in. This back board forms the back of the tabernacle.



Construction Details for Model Altar.—Figs. 2, 3, and 4, making the moldings. Fig. 5, cutting stop chamfers for corner pieces. Fig. 6, the missal stand.

Then add the stairs on each side of the tabernacle. After this, add the trim above the stairs. Clippings from holy pictures may be used inside the six arches if desired or the arches may be altogether eliminated or altered according to your own initiative.

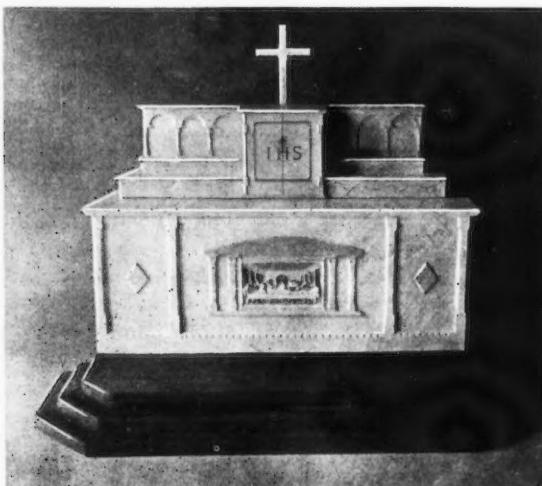
The cross above the tabernacle slips into a slot formed by two thin strips fastened to the back of the tabernacle. You may make the cross yourself or purchase one of suitable dimensions.

This altar is made so that the upper part can be removed and packed under the altar table. The two dowels shown projecting above the altar table aid in placing and holding the upper part in position. This arrangement greatly increases the portability of the altar and makes it much less liable to injury in transportation from place to place.

Two methods of constructing the stairs at the foot of the altar are shown in Figure 1. The stairs are also a separate unit. They may be painted or covered with a light-weight carpeting, felt, or broadcloth.

Painting

The altar shown in the picture was painted white and striped to resemble marble. The marble effect was obtained as follows: First the altar was painted with two coats of white-enamel undercoat. After this had thoroughly dried, a coat of white enamel was applied. When the enamel was dry, very thin black lines were painted on to resemble the lines found in natural marble. Before the black paint was dry, the altar was given another coat of white enamel. This last coat of white enamel was applied over the entire altar, black stripes and all. This grayed the black somewhat and blended it into the white, thereby imitating marble quite realistically.



The Finished Model Altar.

Of course, any color or pattern of marble may be represented by varying the colors used.

When applying the last coat, do not brush over the same place more than once or twice. Too much brushing over the black will destroy the lines and produce a cloudy effect. It is well to experiment with the marbelizing effect before attempting to stripe the altar and apply the last coat of enamel. At the time the preliminary coats are applied to the altar, paint a piece of wood with the same paint and the same number of coats. You may then experiment on this sample piece.

Very beautiful and effective decorating of such an altar can also be accomplished by painting the altar pure white and spotting it along certain edges and molding with gold paint. The panels in the upper part of the altar may be tinted very lightly with blue if desired.

Fig. 6 shows the construction of the missal stand. Use $\frac{1}{2}$ in. brads and glue to assemble the stand and stain it or give it a natural finish with linseed oil or shellac.

Dramatizing a Geography Unit

By Sister Mary B., S.S.J.

Author's Note. This dramatization can be used in sixth, seventh, and eighth grades, and is presented as a review after six weeks' work has been completed. A completion test follows this and it is surprising what animation and splendid work results from this method. After children have the idea how to proceed, let them make their own dramatization for succeeding units. This device can easily be applied to other branches. The presentation of this dramatization requires about 15 minutes.

Characters

[Each character holds a card on which has been printed the name of the thing he represents. If class is small it will be necessary for children to take more than one part.]

RUTH and ADELE, two students of geography.

CLIMATE (RAINY LOW LATITUDE), LATITUDE, LONGITUDE, JUNGLE.

CONTINENTS: NORTH AMERICA, SOUTH AMERICA, AFRICA, ASIA, EAST INDIES.

NATIVES: Mexican Indian, Central American Indian, Panama Indian, South American Indian, Mestizo, Mulatto, East Indian Negro, Malay, Filipino, Pygmy, South American Negro.

ANIMALS: Mosquito, Gnat, Tsetse Fly, Bird, Vampire, Monkey, Elephant, Donkey, Boa Constrictor, Alligator, Hippopotamus.

PRODUCTS: Rubber, Balata Gum, Manioc, Chicle Gum, Sisal, Coconut, Palm Oil, Copal, Cacao, Banana, Spice, Manila Hemp.

CITIES: Tampico, Vera Cruz, Progreso, Rio de Janeiro, Para, Santos, Guayaquil, Manaos, Boma, Akra, Zanzibar, Singapore, Manila, Batavia.

[Ruth goes over to Adele's house to review geography with her friend.]

ADELE: Good evening, Ruth. Coming to study geography by the appearance of your books.

RUTH: Mercy, yes. I just can't keep Latitude and Longitude from crossing wires. Let's get busy. [Both are poring over books.]

ADELE: Ruth, please, my Latitude stays where it belongs, so does my Longitude, but how do you remember when to use copal and copra? I'm always trying to eat copal and varnish with copra.

RUTH: I'm so sleepy that I don't know. Please don't ask me to think. [Dozes off. Adele continues to study for a minute and she, too, succumbs.]

[Enter CLIMATE. A boy with card on which is printed, "Climate." Below is another card with, "Rainy Low Latitude," printed on it. He is using a fan.]

RUTH: Pray, who are you?

CLIMATE: Oh, I am a member of a large family. All kinds of types of us. My name is Rainy Low Latitude.

RUTH: Just what do you mean?

RAINY LOW LATITUDE: Well see, I live near the Equator where the sun's rays are always hot, and you know hot air rises. People can't live without air, so God sent the Trade Winds from the northeast and southeast. They're cool, you know. They come in under and when they touch the hot air, it pours rain. There is so little wind that it is called, "Belt of Calms or Doldrums."

ADELE: Why the fan? We don't use fans where we live when it rains.

RAINY LOW LATITUDE: Where you live it is different. It doesn't rain two whole seasons, and you have cooling winds that we don't have. We have damp, muggy, stifling heat where I live.

RUTH: And what does your last name mean? I am very anxious to know.

RAINY LOW LATITUDE: That is just to show where I live. Here come the twins. Now let them speak for themselves.

[Enter Latitude and Longitude.]

RAINY LOW LATITUDE: Hello, pals, please explain yourselves to these two inquisitive girls.

LATITUDE: [Using globe to demonstrate.] My dears, this place where we live is an immense sphere or ball. There are no lines on it but lots of land and water. Men called scientists wanted to describe places, and locate places and make clear whether a place was on the top of the sphere or on the bottom. So on their maps and charts and globes they drew an imaginary line through the center and called it Equator. Then some more lines north of that and some south, called Parallels, were drawn. At the Equator or starting point it is Zero or no degrees. Now that's where I come in. I am Zero or no degrees at the Equator or middle of the earth and measuring north from Equator or middle of the earth is called North Latitude and tells people what land and water lies in the Northern Hemisphere, or northern half of the sphere. Starting at Zero degrees on the Equator and measuring south tells people where land or water is in the Southern Hemisphere or the southern half of the sphere. Now, brother, tell the girls what you do.

LONGITUDE: Sometimes people want to know if a place is on the Eastern side of the world or the Western side. They didn't know where to start measuring so the scientists decided on a spot called Greenwich, a suburb of London, the second largest city in the world. I begin on an imaginary line of Zero degrees at Greenwich. I have a lot of lines, too. My lines run north and south from Pole to Pole. They are called Meridians. The starting point at Greenwich is called Prime Meridian. They are my helpers the same as Parallels are Latitude's helpers. Measuring by degrees east from Greenwich tells the places on the Eastern Hemisphere or eastern half of the world. Measuring by degrees west tells the places on the western half of the world.

[Exit Latitude and Longitude.]

ADELE [Addressing RAINY LOW LATITUDE]: Do you have much land in your region?

RAINY LOW LATITUDE: Quite a bit. Here come the Continents. They can tell you about their respective countries.

[Enter five girls.]

RUTH: Good evening, dears, please tell us about yourselves.

[Continents use map of world to locate themselves and countries.]

NORTH AMERICA: I am a continent in the Western Hemisphere lying in the Rainy Low Latitude. My countries that are affected by this type of climate are: a part of Mexico along the eastern coast, part of Central America, and part of Panama.

SOUTH AMERICA: I am a continent in the Western Hemisphere, or southeast of North America, lying in Rainy Low

Latitude. My countries that are affected by this type of climate are: Amazon Basin, Southeastern Brazil, Three Guianas, Island of Trinidad, Ecuador, Northern corner of Bolivia, and a corner of Peru.

AFRICA: I am a large continent in the Eastern Hemisphere and the part of me affected by this climate is in the Southern Hemisphere; that is, south of the Equator. My countries are Congo Basin, Eastern Coast between Zero and 10 degrees South Latitude, part of the Island of Maritius, and Reunion.

ASIA: I am a large continent in the Eastern Hemisphere. The only part of me affected by Rainy Low Latitude is Malay Peninsula which is south of the Equator, and the Island of Ceylon near India and the Island of Formosa at the southern end of the Japanese Empire.

EAST INDIES: I am an archipelago because I have so many Islands both large and small—thousands too small to be named. A few of my small islands near Australia are not in Rainy Low Latitude. Also the southern part of New Guinea. [*Exit Continents.*]

RUTH: What kind of people have you?

RAINY LOW LATITUDE: I'll have my natives come in.

[*Enter eleven boys.*]

RUTH and ADELE: Oh-o-o-h!

ADELE: I'd be afraid if they didn't look so lazy.

[*Three from North America step forth.*]

MEXICAN INDIAN: I am a descendant of the ancient Aztecs and spend most of my life fighting jungles and pests.

CENTRAL AMERICAN INDIAN: I am a descendant of the ancient Uxmal tribe, and we, too, live by fighting the jungle and pests.

PANAMA INDIAN: I am a descendant of the ancient Caribs, most savage of all Indians. [*Exit these three.*]

[*South American Natives step forth.*]

SOUTH AMERICAN INDIAN: I am a descendant of the ancient Incas, a powerful and wealthy empire. We had great stores of gold and silver, which was unlucky for us, and Los Conquistadores (Los Con-kes-to-dores) conquered, robbed, and destroyed our empire.

MESTIZO: I am part Indian and part Spanish.

NEGRO: My ancestors were bought on the coast of Africa and brought to South America as slaves.

MULATTO: I am part Negro and part Spanish. [*Exit this group.*]

[*East Indian Natives step forward.*]

NEGRO: I am the proverbial "Wild Man from Borneo" but nevertheless the original native of the East Indies.

MALAY: A long while ago my brown ancestors sailed out from Asia and took possession of most of the coasts west of New Guinea.

FILIPINO: I am of Malay stock but we are highly civilized because we belong to the good old U. S. A. [*Exit this group.*]

PYGMY: I am a Central Africa Negrito found chiefly in the great forests of the equatorial belt. [*Exit Pygmy.*]

ADELE: Are there no white men in this part of the world?

RAINY LOW LATITUDE: A very few. It is not the home of the white man. He can't stand our climate. Here comes another friend.

[*Enter Jungle.*]

ADELE: Mercy, such vegetation!

JUNGLE: Yes, we are very luxuriant, and found in all countries of Rainy Low Latitude. We are hard to fight and have never been conquered. Here are some of my friends. They are interesting.

[*Enter eleven animals.*]

MOSQUITO: I am found in all countries of Rainy Low Latitude and we carry malaria germs.

GNAT: I am a horrible little jungle pest.

TSETSE FLY: Africa is my home and I carry sleeping-sickness to men and animals.

BIRD: I am one of many birds noted for our gorgeous

plumage—especially in the South American Jungle. We don't do much damage.

VAMPIRE: I am one of many kinds of bats that live in the jungle of South America and Malay Peninsula. I bite men and animals and suck their blood. No stock farmer can succeed on account of me.

MONKEY: All countries in Jungleland are familiar with my face.

ELEPHANT: The African Jungle is my home and I am wild.

DONKEY: I am quite useful on North and South American coffee, banana, sisal, and cacao plantations.

BOA CONSTRICTOR: I am one reptile in South America that the natives could get along without.

ALLIGATOR: We're a hungry lot from the South American Jungles.

HIPPOPOTAMUS: I am a dear old "river horse" that bellows in the night, along the still flowing Congo in Africa.

[*Exit Animals.*]

RUTH: Don't people in these countries do any work?

RAINY LOW LATITUDE: Oh, dear, yes! I'll show you a few of our products. Here they come.

[*Enter twelve girls.*]

RUBBER: Natives use a machete to bleed my tree to procure juice. I'm found in large quantities in Malay Peninsula, South America, and Mexico.

BALATA GUM: I am cheaper than rubber and found in South America.

CHICLE GUM: Boys and girls like me and use a lot of me, for I'm found in chewing gum. My home is in the South American Jungle.

MANIOC: I grow in South America. In Mexico and Africa I'm called cassava, and am the chief food of the natives. I am also used for tapioca.

SISAL: I'm used for cordage, binder twine, etc. Large plantations of me are grown in Yucatan.

COCONUT: I'm found in Africa, Philippines and other countries. My white meat is shredded and dried. This is called *Copra*, and you like it on cake.

CACAO: I'm a very large black pod and when opened I am found to be full of small beans that are used in making cocoa and chocolate.

PALM OIL: I'm used by natives for food, also by foreigners for soap. My kernels are used for margarine. What is left of the kernels is sold for cattle food. I'm found in Africa.

COPAL: I'm the grandson of Palm Nuts. His resin oozed out long ago and fell to the ground; was covered with leaves and finally became fossilized. It is now gathered and sold to make varnish. Ages ago Phoenicians gathered this fossilized resin and called it Amber. I'm found in Africa.

BANANA: I'm found in all tropical countries but I'm cultivated in Mexico, Central America, and South America.

SPICE: My family is large and is cultivated extensively in Malay, Archipelago, and Zanzibar.

MANILA HEMP: This is just another name for abaca. I'm a cousin of the banana, and am used for cordage. I am cultivated in the Philippines. [*Exit Products.*]

RAINY LOW LATITUDE: There are many more but I suppose you know all about them. Why, here comes North America with some company. [*Cities use map to point out locations.*]

NORTH AMERICA: Here are three of my cities lying in Rainy Low Latitude.

TAMPICO: I am a seaport on the eastern coast of Mexico and export silver, gold, oil, skins, and fiber.

VERA CRUZ: I live on the eastern coast of Mexico and have been called the "City of the Dead" because of my unhealthful climate.

PROGRESO: At the northern point of Yucatan I ship out thousands of dollars worth of sisal hemp. [*Exit North America and her cities.*]

[Enter South America and five boys and girls.]

SOUTH AMERICA: I have so many cities that I was forced to leave some of them at home.

RIO DE JANEIRO: My name is Spanish for "River of January," and I am the capital of Brazil. I have one of the most beautiful harbors in the world.

PARA: Most of the rubber of South America is shipped by me.

SANTOS: I am the coffee capital of the world.

MANAO: One thousand miles up the Amazon is where I am located and I'm called "End of Troubles."

GUAYAQUIL: I'm located on the northwestern coast and export cacao, hides, panama hats, ivory, and nuts. [Exit South America and cities.]

[Enter Africa and three boys and girls.]

AFRICA: Meet three of my cities.

BOMA: I am a seaport at the mouth of the Congo, and I export palm nuts.

AKRA: I'm a seaport on the Gold Coast and export cacao beans.

ZANZIBAR: I lie on the eastern coast and export sugar and cloves. [Exit Africa and Cities.]

[Enter Asia with one boy.]

ASIA: I brought the only large city I have in Rainy Low Latitude.

SINGAPORE: Malay Peninsula is my home and I am the chief rubber port of the world. [Exit Asia and City.]

[Enter East Indies and boy and girl.]

EAST INDIES: We have a few more cities but these are the chief ports.

MANILA: I am the capital of the Philippines. I export Manila hemp, tobacco, sugar, and copra.

BATAVIA: I am a seaport on the Island of Java and export sugar, coffee, and cichona bark. [Exit East Indies and Cities.]

RAINY LOW LATITUDE: I think I have shown you the most important phases of Rainy Low Latitude so I too must make my exit. [Exit Rainy Low Latitude.]

RUTH [suddenly awakens with a start]: Oh, Adele! Wake up! Look how late it is. I had the most wonderful dream. All about geography. I'll never forget it.

ADELE: So did I have a marvelous dream. Wish I could get all my lessons so easily.

RUTH: But, my dear, I must hurry home. Mother will be worried. See you in the morning. Good night, dear.

ADELE: Good night, Ruth. [Exit both girls.]

Sight to the Blind

A Drama for the Feast of Our Lady of Lourdes

By a Sister of Mercy

CHARACTERS: Lucy, a little blind French peasant girl; Lucy's mother; Bernadette Soubirous; Our Lady of Lourdes.

SCENE I. Interior of a Peasant's Cottage

LUCY [kneeling]: Oh, dear God, please make my eyes better so that I may see! Oh, if only the beautiful Lady that Bernadette goes to see at the Grotto would come and cure me! [She stops, then jumps up quickly.] I know what I shall do! I shall ask Mother to take me to the Grotto! Then when the beautiful Lady appears I shall tell her that I am blind, and beg her to make me see again. If she is really as beautiful and as kind as Bernadette says, surely she will grant my wish.

MOTHER [entering]: Here thou art again, lazy little dreamer! Have I not told thee time and again to stop thy praying and prating? What good has it ever done thee? Thou art a fool to think that thy mumbling will ever put the sight back into thine eyes!

LUCY: But, Mother, Bernadette goes to school at the Hospice, and the Sisters told her that if we pray, God will always help us.

MOTHER: Bernadette — bah! She is the one who teaches thee to dream and waste thy time! Thou art only a little less foolish than that silly girl, who has become the talk of the town. There is no doubt but that Monsieur Jacomet, our clever Superintendent of Police, will soon put an end to the scandal she is causing in Lourdes. He is right when he says that the whole affair is simply a money-making scheme of her shiftless father who is too lazy to earn an honest living!

LUCY: Mother, I think Monsieur Jacomet must be mistaken, for they say that Bernadette will take money from no one. Why, she even boxed her brother's ears to make him return a coin that some kind gentleman had given him!

MOTHER: Tut! tut! child! Dost thou think thyself wiser than the police? Thou wilt be following Bernadette to prison one of these days if thou dost listen to much more of her folly.

LUCY: But, Mother, if thou wouldst only take me just once to the Grotto, and ask the beautiful Lady to make me see, I am sure she would do it — if only thou wouldst ask her!

MOTHER: Nonsense, child! No prayer of mine took thy sight away, and no prayer of mine shall restore it. He who took it had best give it back, and we shall owe Him nothing if He does.

LUCY: Wilt thou not ask the beautiful Lady once, Mother, just once? Bernadette says —

MOTHER: Hush thy tongue! 'Twill take more than idle talk about an imaginary lady to wring a prayer from my lips! Nay! Sooner wilt thou see the light of day — sooner will water spring from the dry earth — sooner will fire fail to burn, than I shall pray! Thou hadst better learn to use thy hands at knitting, or suchlike honest work, and earn thy bread, than waste thy time in useless mumbling! The priests have long duped many poor fools, but I, at least, have caught on to their tricks. Nay, no more mumbling of prayers for me!

[The mother leaves. Lucy puts her head down and weeps quietly. Bernadette enters unawares and puts her arm around Lucy.]

BERNADETTE: What is the matter, little Lucy? Why does my little blind sister weep?

LUCY: Oh, Bernadette, Mother is so cross when I tell her about thy beautiful Lady. She doesn't believe in her at all! Oh, I'm just certain that if Mother would take me to the Grotto, the beautiful Lady would make me see! But she won't, no, she won't even pray at home. Oh, Bernadette, she said — but it's almost too awful to tell even thee!

BERNADETTE: What did she say, pet?

LUCY: She said that I must first be cured, and that water must first come out of the dry earth, and that fire must fail to burn, before she would say another prayer!

BERNADETTE: Never mind, Lucy, thou and I shall pray instead. And I will take thee to the Grotto, Lucy.

LUCY [jumping up excitedly]: When, oh, when wilt thou take me, Bernadette?

BERNADETTE: Now, this very minute, little sister. I was on my way thither when I thought of stopping in to see thee. Come, let us go! The Lady will be there before us!

LUCY: Bernadette, wilt thou ask her to help me? If she only would, Mother would believe in her and love her, too. Dost thou think she will cure my eyes, Bernadette?

BERNADETTE: The Lady is very sweet, she is very kind. Lucy. She will help thee, I know. [They leave the cottage.]

SCENE II. At the Grotto

BERNADETTE: There she is! There she is! She is saluting us! She is smiling upon us! [She kneels, drawing Lucy to do the same.]

LADY: My child, pray for sinners. [Bernadette takes out her rosary, blessing herself, and passes her fingers slowly over the beads, her head upraised, her lips moving slowly as in prayer.]

LUCY [timidly, after an interval]: Bernadette, please ask the Lady to help me.

LADY: Now go, drink and wash at the spring. [Bernadette looks around uneasily until Lady points to corner. Then she kneels down there, digs with hands, lowers her face and bathes it. Meanwhile Lucy, feeling around and not finding Bernadette, gropes around until she gets near her. Bernadette draws Lucy down besides her, then looks up at Lady, who smiles and nods her head. Bernadette draws Lucy's head back and bathes her head with a handkerchief dipped in the water. When she finishes, Lucy gives a quiet exclamation.]

LUCY: Oh, the Lady! Bernadette, where is she? I saw her right there, but now she is gone. Where is she? Oh, I must thank her!

BERNADETTE: She is there, Lucy, and she hears thee. She is smiling at thee. Listen! She speaks!

LADY: Bend down and kiss the ground for the sake of all sinners. [Bernadette does so, and Lucy imitates her.] Go and tell the priest that a chapel should be built here. I desire to see processions made to this spot.

BERNADETTE: Yes, Madame. Madame, would you be kind enough to tell me who you are? [She says the last words three times, pausing between repetitions.]

LADY [Joins hands, raises them to breast, looks upward, opens hands, and leans forward over Bernadette]: I am the Immaculate Conception. [She vanishes.]

LUCY: Tell me what the Lady said, Bernadette, when thou didst ask her name.

BERNADETTE: She said, "I am the Immaculate Conception." I know not what those words mean. Dost thou, Lucy?

LUCY: Nay, I know not, either. Perhaps the priest will know. But, oh, Bernadette, I can see! Let us thank the beautiful Lady for helping me! [They take their rosary beads and say a Hail Mary aloud. Absorbed in this, they do not see Lucy's mother approaching.]

MOTHER: Aha! Here they are praying and prating again, the lazy little dreamers! I'll teach them to waste their time mumbling prayers! [She steps forward angrily, her hand

upraised to strike them, when, looking up, she sees the Lady approaching. She turns to run, but stumbles and falls, remaining with head down and eyes covered. Bernadette sees Lady and stretches out her arms to her, but the Lady disappears. Lucy runs over to her mother, kneels down and puts her arm around her.]

LUCY: Mother, I can see! The beautiful Lady has cured my eyes! [Mother looks up stupidly as Lucy talks.] Bernadette got some water out of the ground and washed my eyes with it. See! Here's the place where the water came from! [She drags the stupefied mother to the corner.] And I saw the Lady just for one minute, and oh! she was so beautiful! But, Mother, what's the matter? What makes thee shake so?

MOTHER: Nothing, child, nothing! [to Bernadette, in awed tone] Bernadette, who is the Lady? What is her name?

BERNADETTE: Madame, when I asked the Lady her name, she said, "I am the Immaculate Conception." But I know not what those words mean.

MOTHER: The Immaculate Conception! Oh, Mother of God, forgive me! [She kneels, and buries her face in her hands.]

LUCY: Come, Mother, let's say our prayers now, as we used to before I got blind. [All three kneel and say a Hail Mary aloud. The Lady appears again while they pray, and the curtain is slowly dropped on the scene.]

Directions for Costumes

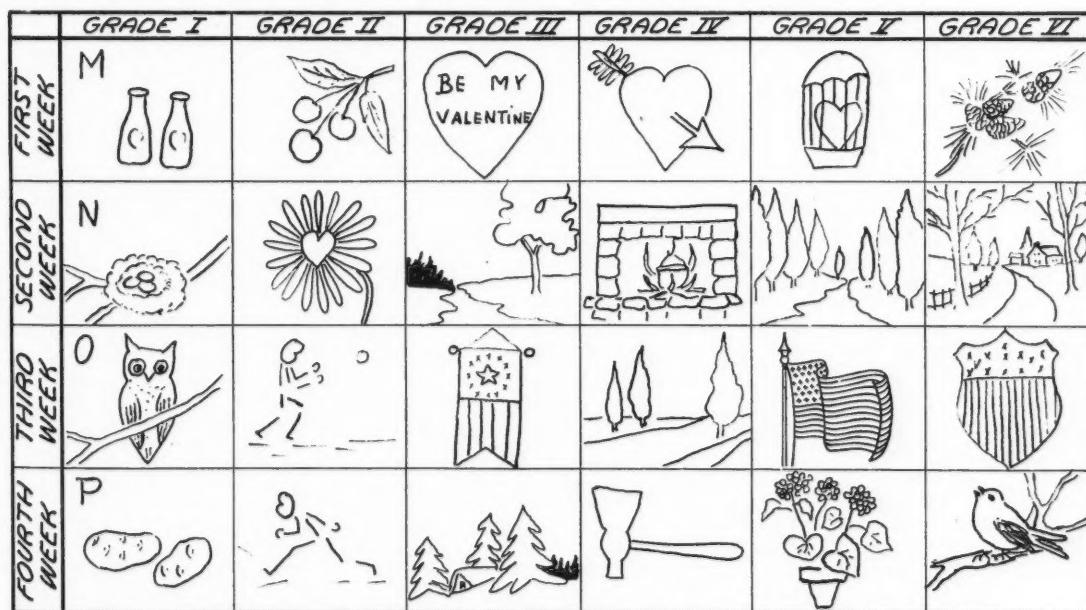
Lady's Costume: Long white garment gathered at neck, close-fitting sleeves; veil loose, dropping to feet; wide blue girdle, looped in front, ends reaching well below knees. Full-blown yellow roses at feet. On one arm a long white rosary with a gold chain and crucifix.

BERNADETTE: Skirt full, not too long; shawl around shoulders; kerchief over head, ends hanging on either side.

Lucy: Same style as Bernadette, but more childish.

Mother: Bodice, full skirt, shawl for outdoor scene.

The appearance and disappearance of the Lady can be effected by the use of a draw curtain. For the Grotto scene, small sections of logs with a few branches of green nailed to them give the effect of a woods.



A February Drawing Schedule — Srs. M. Rita and Imelda, O.S.B., St. Joseph's Convent, St. Mary's, Pennsylvania.

Watching The Calendar

PURIFICATION OF THE BLESSED VIRGIN *Templi sacrasa pande Sion fores*

O Sion, open wide thy gates,
Let shadows disappear;
A Priest and Victim, both in one,
The Truth Himself is here.

No more the simple flock shall bleed;
Behold, the Father's Son
Himself to His own altar comes
For sinners to atone.

Conscious of hidden Deity,
The lowly Virgin brings
Her new-born Babe, with two young doves,
Her humble offerings.

There hoary Simeon sees at last
The Saviour long desired,
And Anna welcomes Israel's Hope,
With holy rapture fired.

But silent knelt the Mother blest
Of the yet silent Word;
And pondering all things in her heart,
With speechless praise adored.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run.

— Latin by Jean Baptiste de Santeul (1630-1697);
translation by Father Caswall, slightly altered.¹

February 2. Feast of the Presentation

On this day, the Blessed Mother took the Baby Jesus to the temple and presented Him to His Heavenly Father. She and St. Joseph took with them two doves as an offering. This shows that they were poor; rich people were obliged to bring a lamb. Here again, Jesus, even when He was a tiny Babe, taught us to obey the laws of God and the Church. He Himself was God, but when He became man, He obeyed all the laws that were made for man. The children will understand this lesson.

See THE CATHOLIC SCHOOL JOURNAL for February, 1933, and February, 1934, for dramatizations of the Presentation of Christ in the Temple.

February 2. Palestrina (d. 1594)

Giovanni Pierluigi da Palestrina was born at Palestrina between 1514 and 1526, and died at Rome, February 2, 1594. He is noted for his contributions to the cause of polyphonic church music. He has been called the greatest composer of liturgical music. A teacher or organist who has a good knowledge of the principles of the various schools of church music should explain and illustrate for the pupils of your school the characteristics of the music of Palestrina. The *Catholic Encyclopedia* gives a good summary of his career.

February 2. Treaty with Mexico (1848)

The treaty of peace was signed with Mexico. High-school students should make an impartial study of the causes of this war and of the subsequent relations of our government to Mexico down to our own day.

February 3. Saint Blase

See the *Character Calendar* (Bruce Pub. Co.) for thoughts for the day to be put on the bulletin board. Consult also lives of the saints, *Catholic Encyclopedia*, etc.

¹This is the first of a series of liturgical hymns in English translation to be presented in these pages during the year. This hymn is found (in Latin) in the Paris Breviary which is no longer in use.

February 3. Birthdays

Mendelssohn (1809-1847), Horace Greeley (1811-1872), Sidney Lanier (1842-1881). These are outstanding men, each in his own field. Sidney Lanier, especially, deserves to be better known than he is. His poems are remarkable for beauty of language and imagery. Some of the shorter ones should be studied.

February 7. Blessed Thomas More (1478-1535)

This is the 400th anniversary of the martyrdom of Sir Thomas More, Lord Chancellor of England. He was beheaded as a result of his refusal to support the petition of King Henry VIII for an annulment of his marriage to Catharine of Aragon and his subsequent refusal to acknowledge the king as head of the Church in England. Thomas More has been aptly described as "a wise and kindly father, a saintly but never solemn Christian, a trustworthy statesman, a loyal friend, and, above all, a man of courage whose high sense of right and justice eventually led him to die a martyr's death on the executioner's block."

Christopher Hollis' new book, *Thomas More* (Bruce Pub. Co., Milwaukee), stresses the deep spirituality of More's character, together with his unconquerable sense of humor. Many passages in this book could be read by the teacher to high-school pupils.

February 7. Charles Dickens (1812-1870)

Blessed Thomas More and Charles Dickens would be excellent subjects for an assembly program. There might also be a paper on John Ruskin, who was born on February 8, 1819 (d. 1900). February 8 is also the birthday of William T. Sherman (1820-1891).

February 11. Feast of Our Lady of Lourdes

The present issue of THE CATHOLIC SCHOOL JOURNAL contains a dramatization of the apparitions of Our Lady to Bernadette at Lourdes. See also THE CATHOLIC SCHOOL JOURNAL for February, 1934, which contains another dramatization of the apparitions. February 11 is also the birthday of Thomas A. Edison (1847-1931).

February 12. Abraham Lincoln (1809-1865)

A practical suggestion would be for a school to hold a joint program for Lincoln and Washington. The history, English, art, and music classes could all contribute. See *Anniversaries and Holidays*, by Hazeltine (American Library Association, Chicago), for references on the birthdays of Lincoln and Washington and other days of the month. *New Plays for Every Day the Schools Celebrate*, by Niemeier (Noble and Noble, New York City), will be found helpful. The same publisher offers *New Pieces for Every Day Schools Celebrate*, by Deming and Bemis; *Pieces for Every Month of the Year*, by Lovejoy and Adams; and *Pieces for Every Occasion*, by Le Row. A film on the Life of Lincoln may be obtained from the Atlas Educational Film Co., Chicago; another film on Lincoln is listed by the De Vry Corporation, Chicago, and another by the Pathescope Company.

February 14. St. Valentine's Day

See the *Character Calendar* (Bruce Pub. Co., Milwaukee) for a brief statement of facts and thoughts for this day. See also "A Catholic Way to Celebrate St. Valentine's Day" in THE CATHOLIC SCHOOL JOURNAL for February, 1934.

February 15. Galileo (1565-1642)

February 19. Copernicus (1473-1543)

Every high-school student should know quite definitely the important facts about Copernicus and Galileo. Copernicus, about 1528, finished writing a manuscript, in which he set forth the idea that the earth revolved about the sun. The work was published partly because of the urging of a cardinal and a bishop. It was dedicated to Pope Paul III. Protestant theologians began to object to the work. Catholic opposition began only at the time of Galileo. In 1616, the work was put on the Index until the statements declaring the system *certain* were removed or changed.

At that time, most scientists thought that the sun revolved

around the earth. They bitterly opposed Galileo, because he supported the theory of Copernicus that the earth revolves about the sun. Because the Copernican system could not, at that time, be proved, and it seemed to contradict the Scriptures, the Church court that tried Galileo considered it dangerous and Galileo agreed not to spread the teaching of the system. This promise he did not keep. However, he received a special blessing before his death from Pope Urban VIII. We now know that the Copernican system is true, because it has been proved, and we know, too, that it does not contradict the Scriptures.

For an explanation of these matters see the articles on Copernicus and Galileo in the *New Catholic Dictionary* (Universal Knowledge Foundation, New York) and the *Catholic Encyclopedia*.

February 17. The Flight into Egypt

The flight of the Holy Family into Egypt is commemorated on Sunday, February 17. It should be dwelt upon in the religion class during the preceding week.

February 22. George Washington (1732-1799)

The February, 1932, issue of THE CATHOLIC SCHOOL JOURNAL was a special George Washington number. The teaching material included a condensed biography of Washington, quotations from various historians, poems, Washington's sayings, his rules of civility, a Washington poster, a bibliography, and a humorous play. In February, 1934, there was also a window cutout for Washington's birthday. "The Declaration of Independence," a dramatization by Sister Irmia, S.S.J., in the September, 1934, CATHOLIC SCHOOL JOURNAL, would be an excellent number for a Washington program. See also the book references given above for Lincoln's birthday. "The Cradle of the Washingtons" is a film published by National Non-Theatrical Motion Pictures, New York. A film, entitled "Betsy Ross," is published by Pilgrim Photoplay Exchange, Chicago.

Other Birthdays

February 21, Cardinal Newman (1801-1890); 22, James Russell Lowell (1819-1891); 23, Handel (1685-1759); 24, St. Matthias; 27, Longfellow (1807-1882).

Railway Accuracy Tour in Typewriting

By a Sister of St. Joseph

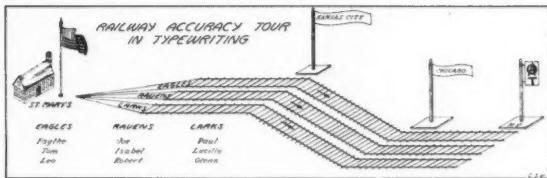
In order to stimulate interest in first-year typewriting and to accentuate the importance of accuracy, the writer has found the Railway Accuracy Tour device helpful.

The class is divided evenly in number and ability into two or three groups. The comparative ability of each student may be reckoned by short accuracy tests given every day for a week as a preparation for the journey. A record of the number of errors is kept from each test and the two or three students making the least number of typographical errors are declared the captains.

Each team selects a name and all set out from their home town and school toward a definite destination. If the members of the class are striving for membership in the Order of Artistic Typists, then O.A.T., New York, is a proper goal; if they plan on partaking in the contest sponsored by the Catholic High School Typist Association whose headquarters are at St. Joseph's College, then Hays, Kansas, would be an appropriate destination. Any strong incentive will add zest to the trip, and much progress can be made in the important phase of typewriting accuracy.

Draw a double or triple railroad track with colored chalk on the blackboard. The stations along the way are marked as shown in the figure. Arrows, which represent the engines, indicate the location of each team. Each time that a member of the group makes a perfect score the arrow is moved forward one tie on his track. The group that reaches the des-

tination first is given a treat by the losers. The teacher uses her judgment as to the length of the test, but it is best to increase the time gradually from one to fifteen minutes. The material for the accuracy tests is usually taken from the



day's assignment. This will be a stimulus for better daily papers, and less carelessness about typographical errors will result.

A Catholic Magazine a Month

Sister Marcella Murray, O.S.B.

Pope Pius X has written, "In vain will you found missions and build schools, if you are not able to wield the defensive and offensive weapon of a loyal Catholic Press." Nowadays, few stop to read books. The most popular reading material is the magazine. This is shown by the fact that more than twenty secular magazines have a circulation of a million or more. More money is spent in the publication of magazines than is spent on books. Library check-ups also prove that the magazine is far more popular than any other form of reading material. There are many opportunities for teachers in Catholic schools, for Sodality leaders, and others to bring the Catholic magazine before the minds of thousands of young people. It is the Catholic youth of today who will be the pillars of the Catholic Church of tomorrow.

Knowing the success of the campaign of the *Book A Month Club*, last year we decided to inaugurate *A Catholic Magazine A Month* study. The results more than compensated for any efforts expended. In order to deeply appreciate a thing, one must first become acquainted with it. In the case of the high-caliber Catholic magazine, to know it, is to value it always.

We began late in September and decided on the magazines to be studied during the year as follows: October, *The Queen's Work*; November, *Catholic World*; December, *America*; January, *Orate Fratres*; February, *The Commonwealth*; March, *The Sign*; April, *Extension*; May, *Columbia*; June, *Messenger of the Sacred Heart*. I shall explain the method of procedure as applied to *The Queen's Work*:

As many copies of this periodical as possible were subscribed for or borrowed so that each member could examine the magazine at first hand. First, the editors were discussed, and, as several had met Father Lord, Father McDonald, and Miss Willman, or had had correspondence with them, they felt acquainted with the magazine. Then the editorials were discussed, good parts underlined, clippings cut out and put on the bulletin board, the stories were critically read, and even the advertisements were scanned. The form of the paper, quality, and general make-up of the magazine were studied, news columns were looked over, pictures reviewed and a general informal discussion was held on what they liked and did not like, and how that particular magazine could be improved.

We compared this with secular magazines and looked for philosophy in the articles. We encouraged the members to discuss what would be good for the young sister or brother, then summed up all points in the magazine's favor and decided to put it on the list of *Best Magazines*. This method was followed for the other magazines mentioned. The result was that the students not only read the new magazine for the month, but went back, as to old friends, to the ones whose acquaintance they had made in the former discussions.

In Support of True-False Tests

To the Editor:

It appears to me that Mr. John D. Ball, Ph.D., in his article on "True-False Tests" in the CATHOLIC SCHOOL JOURNAL for June, 1934, is somewhat in error as to the original purpose of the True-False tests and certainly too dreadfully anxious about the evil effects of the tests upon the student's mental health. Lest your readers be misinformed or conditioned against this very useful pedagogic device, I should like to offer a few ameliorating comments for the True-False tests.¹

It was in 1920 that Wm. A. McCall published "A New Kind of School Examination" in the *Journal of Educational Research* (Vol. 1, pp. 33-40). Therein he states his purpose: "to show teachers how they may make use of one of these new techniques of scientific testing, not only to improve certain kinds of examinations but also to make the examinations a real pleasure." According to McCall, the test consists of "statements whose truth or falsity are to be determined by the pupils." Among many other advantages, he points out that a wider field can be covered per unit of time, and complete reviews of class matter is necessitated by the student.

Dr. Ball offers three objections to the True-False tests as worthy of consideration, which I will take up singly and in the order in which he offers them.

First: "the examination is too suggestive to discover a student's real information. The statements made by the examiner give all the clues necessary for the student except whether the statement is or is not correct."

Dr. Ball's exception is very great to say the least — perhaps as great as the Horse of Troy. In the True-False test, which is more than a test of mere associations, the examinee must take a mental attitude of affirmation or negation toward the statement and express it by a prearranged sign. This distinct mental process of affirming or negating was pointed out long ago by Aristotle and has been accepted by Scholastic psychologists to this day as a reasoning process known as judgment. The giving of all clues by the statement, *except whether it is true or false*, may seem the same as giving all, to a physicist, but to a psychologist or moralist it is a matter of life and death. Psychologically the crux of this True-False problem lies in the exception which Dr. Ball is inclined to yield.

Secondly: "The element of pure chance gives a false indication of the student's knowledge." The element of chance in the True-False tests is a matter of mechanical construction. From the beginning the makers of True-False tests have considered the problem, and have long ago found out formulae which anyone may use, and which reduce the quantity of chance to a negligible amount. All normal schools teach how the element of chance can be corrected. All the standard commercial tests that I am acquainted with use corrective formulae. Furthermore, many True-False tests give directions against guessing. Consequently, the element of pure chance which exists today in the True-False testing must of necessity be small.

Thirdly: according to Dr. Ball, his most serious objection is to the "bad psychology" of the True-False tests. Thus: "an incorrect statement printed on an examination paper upon which a student ponders, constitutes negative teaching and at best is a negative suggestion to which the student reacts."

Although teaching and testing are two pedagogic processes, there is no doubt that they are different by their nature, both in the teacher and in the pupil. I consider teaching an activity designed to give or uncover experiences to another and to aid in the proper impression of the same. Testing, on the other hand, is a search and measurement of the impressions and their subsequent growth. It is perfectly plain to anyone familiar with classroom activities that the mental attitudes are entirely different, that teacher and students recognize the

fact, and that the test questions are considered of no permanent value, as is clear from the recurrent inquiry, "Shall we write the questions, too?"

Although the words of Burnham quoted by Dr. Ball are true — "Every association of ideas is to a certain degree imperative" — it appears to me that in a test situation, with its attitude of warning, suspicion, probable rejection, disdain, and superiority in the examinee, the "certain degree imperative" is very small indeed. The master idea and mental set is to give the right answer, the incidental learning of the wrong alternative is hopelessly outweighed by the reasoning drive of the normal examinee.

How can a testing instrument be considered atrocious and injurious to mental health when it is based on the normal mental processes of the individuals tested? Such is the case of the True-False test when applied even to children. Anyone acquainted with standard tests for children is aware that they (normal six-year-olds) can correctly dominate a problem situation of disorderly association by reducing it to one of orderly association, as in the successfully pointing out from among six objects, those that are made of wood, or from among the seven other objects four that lay eggs. They can likewise detect the absurdity or defect in pictures of dogs with two tails, an upturned water faucet, a noseless face, and many others. Similarly, average ten-year-olds can recognize the absurdity of a complex statement involving twenty-five words, and that immediately and on first presentation. If they can normally make choices between true and false, there seems to be no reason why this ability should not be made use of as a means of expressing or revealing what they know about school subjects, within their age limit. Therefore the True-False tests can hardly be termed atrocious.

It may be useful to supplement the above inferences with a few experimental references. Thus, Remmers, H. H. and Edna B. report in their study "Negative Suggestion Effects on True-False Examination Questions" (*Journal of Educational Psychology*, Jan., 1926, pp. 52-56), as follows: "With the kind of subjects and materials used (in their experiment) there is no evidence of negative carryover." A. W. Cocks in his book *The Pedagogic Value of True-False Examination* (Baltimore: Warwick and York, 1929) confirms practically all the claims made by McCall in the above-mentioned article of 1920, and concludes, "As a measuring instrument it is superior to the old form or essay type of examination, and it is as reliable, for equal periods of working time, as any other type of new or objective examination." Cocks adds on his own evidence: "It has considerable motivating value, especially with dull children." Also, "It is of great value for review purposes and particularly suited with dull pupils."

As it appears to me, the True-False test deserves more than mere toleration in our schools. It quickly gets down to the heart of the matter and that in numerous places. It discounts verbiage and chaff and quickly reveals to the examinee and examiner the presence or absence of grains of truth. This True-False testing method has something of the virile Scholastic Disputation in it. In that form of mental conflict, the false was not only mentioned but bolstered, if not defended, to interfere with the orderly associations of the thesis defender. Similarly our Angelic Doctor had the magnificent and munificent practice of proposing to the gentle reader, first the erroneous arguments of his adversaries and only secondly his own evidences, with which he blasted their propositions away.

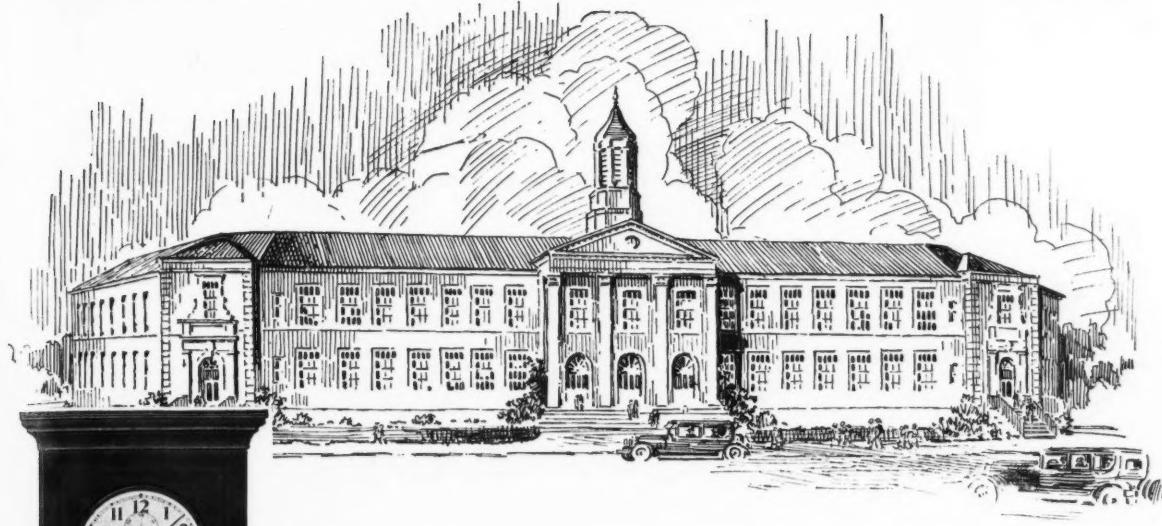
The practice given by True-False tests is therefore necessary for normal mental growth and should be included in the regular educational instruments. As soon as children outgrow the mere association level they should be tested with True-False tests. Let us have more virile adhesion to true statements, more kicking about of false propositions. Let us have more True-False tests. Let us teach the truth, yet higher, than on the mere association level.

— Gregory Schramm, O.S.B., Ph.D.

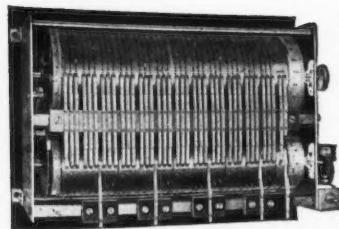
August 18, 1934

¹The editor of the CATHOLIC SCHOOL JOURNAL agrees fundamentally with Dr. Ball's position. We are glad, however, to publish Father Schramm's letter. — E. A. F.

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(Concluded from page 4A)

COMMITTEES ON COLLEGE PROBLEMS

Presidents and deans of Catholic colleges have been asked to make nominations for membership on four committees authorized at last summer's meeting of the college department of the National Catholic Educational Association. The committees are as follows:

I. The Committee on Educational Policy and Program

The work of this committee is to state the objectives of the Catholic liberal college, and to submit a program of minimum requirements for the degree of bachelor of arts, which, it is hoped, will be accepted by all Catholic colleges. In this way it will be possible for us to present a united front in this matter to American colleges in general, which have deviated far from the traditional significance of this standard degree, as certificate of contact with classical culture through study of the classical languages and literature.

II. The Committee on College Accreditation

The task of this committee is, first, to make recommendations concerning our relations with the various accrediting associations, local, regional, and national, and, secondly, to consider our own policy of accreditation and make recommendation as to whether or not we should continue as an accrediting agency or resolve ourselves into an open forum for discussion of college problems—admitting to membership any Catholic college that gives evidence of doing effective work for Catholic education.

III. The Committee on Organization

This committee is to study the question as to whether or not the College Department of the N.C.E.A. as now organized is in a position to achieve its purposes, and if not, to submit a plan of reorganization.

In the discussions at the meeting in Chicago the following suggestions, among others, were offered:

1. The merging of the present large executive committee, of thirty-one members, and the accrediting committee, of eleven members, into one small executive committee, of not more than seven members, including the three officers of the Department.

2. The appointment of a secretary (paid or unpaid), part of whose time can be allocated by his superiors to the work of the Department. One of the chief duties of this secretary would be to establish relations with other associations, and so insure proper Catholic representation on the governing boards, committees, etc., of these associations.

3. The proper allocation of funds to the Department, so that it may prosecute effectively the study of its problems.

4. Recommendation with regard to time of meeting of the College Department, after consideration of the question as to whether it might not be better for the Department to hold its annual meeting at some time within the school year — perhaps at Easter, as does the Superintendents' Section.

IV. The Committee on the Financing of the Catholic College

The request for nominations was sent out recently by the committee on committees — Rev. Wm. F. Cunningham, C.S.C., Chairman, University of Notre Dame; Rev. Samuel K. Wilson, S.J.; Rev. Francis V. Corcoran, C.M.

CORRECTING AN ADVERTISEMENT

On Page 14A, of the January issue of this JOURNAL, appeared an ad for Boylan and Taylor's *Graded Drill Exercises in Corrective English*, published by Noble and Noble, New York City, a regrettable printer's error, substituting "with" for "without," changed the meaning of a sentence.

These excellent Drill books for grades 4 to 9 are designed for use independently of any formal textbook.

The corrected advertisement appears on Page 16A of this issue.

NEW DICK READY-MADE STENCILS

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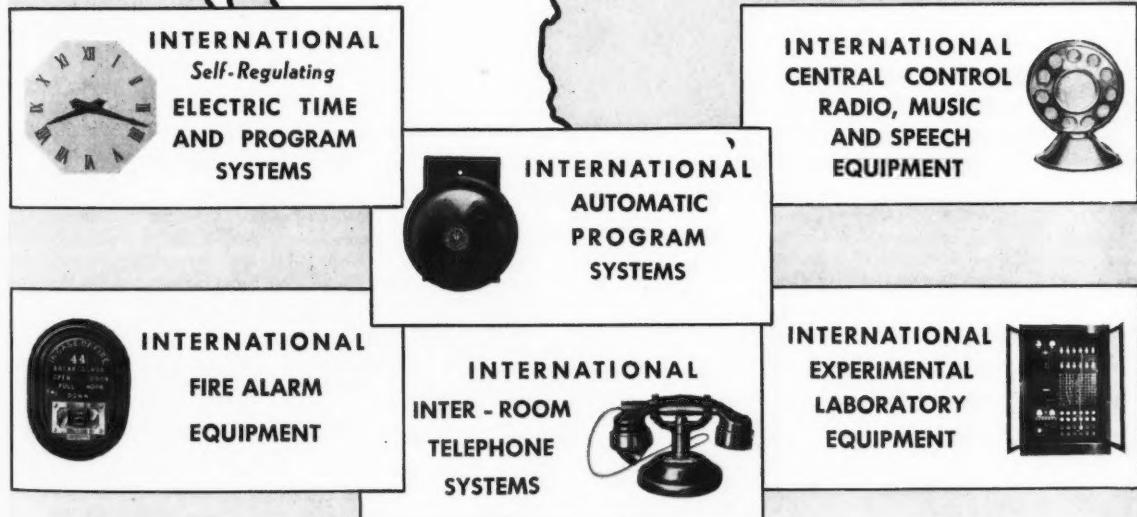
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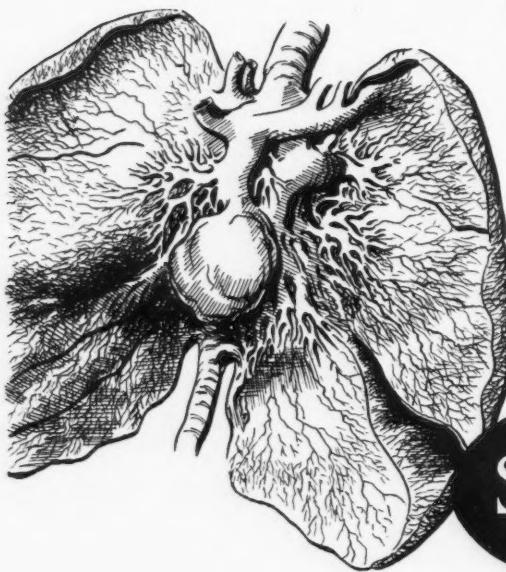
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Fundamentals of Social Psychology

By Emory S. Bogardus, Ph.D. Revised edition. Cloth, 450 pages. \$3.50. D. Appleton-Century Co., New York, N. Y.

A volume of the Century Social Science Series that has been highly praised in many quarters and is used extensively as a textbook in higher public educational institutions. It contains a tremendous amount of information about a subject that is of interest to a large number of people. The four parts treat on personality and behavior; individuality; social stimulation; group stimulation; and indices of topics and proper names. Practically everything pertaining to the subject has been touched upon. Its underlying philosophy is that of Dewey, Allport, McDougall, Watson, and others of similar rank. Notwithstanding this limitation there is much excellent matter, interspersed with theories, statements, and views that are uncertain, improbable, and at times ridiculous. The sincerity of the author is evident throughout the work and it is unfortunate that he does not free himself from the dogmatism of modernism, secularism, and the "Modern" psychology. The author did apparently not consult the latest Catholic authorities. This is not scientific. Were not the greatest scientists and philosophers throughout the Christian centuries Catholics? Nevertheless, the book will prove stimulating and instructive to the discriminating teacher and educator. —K.J.H.

Leaders and Leadership

By Emory S. Bogardus, Ph.D. Cloth, 320 pages. \$3. D. Appleton-Century Co., New York, N. Y.

This volume is of great merit. It specializes in leadership and enlarges upon matter found in his *Fundamentals of Social Psychology*. It is a new book and considers its subject from several new angles. Hence, it makes an original contribution to the science of leadership, although not just everything will be and needs to be accepted. The distinguished and prolific author and professor of sociology divides his 23 chapters into an introduction and four parts covering leadership in general; origins in heredity, social stimuli, and personality; and principles and theories of leadership. Every chapter is followed by a number of problems and a reading

list and five short appendices conclude the text. What is new in matter and not in presentation only, is the attempt to discover the beginnings of leadership by examining the heredity of leaders and the social stimuli and personality traits that may have a bearing on their leadership. For this purpose, he examines the relation between genes and genius and between endocrines and ability. These chapters are well done and the conclusions of the author seem to be acceptable. What is particularly worth mentioning is the fact that the book, although highly specialized in its contents, is very readable. It has been written in a popular style and is quite fascinating. Persons aspiring to leadership, men and women active in public life, and students of sociology and psychology will peruse it with interest and profit. However, the one hundred names of leaders (and misleaders) listed in the appendix will most probably not be accepted by all as being all worthy of particular prominence. —K.J.H.

A Textbook of Systematic Botany

By Deane B. Swingle. Cloth, 270 pages. Illustrated. Second Ed. \$2.25. McGraw-Hill Book Company, New York, N. Y.

This college text by a professor of botany, at Montana State College, is not intended to supplant manuals for identifying plants, but to set forth adequately the principles of taxonomy and nomenclature. Hence, the first part presents and explains principles and methods on which systematic botany is based. The second part treats on some 60 families of spermatophyta, gymnosperms, dicotyledons, and monocotyledons. This second edition is enlarged and thoroughly revised and a considerable number of new and good illustrations have been added. Since textbooks on systematic botany are scarce, this second edition will undoubtedly receive the same favorable reception as the first published in 1928. —K.J.H.

Thomas More

By Christopher Hollis. Cloth, 268 pages. \$2.25. The Bruce Publishing Company, Milwaukee, Wis.

The year 1935 marks the 400th anniversary of the martyrdom of Blessed Thomas More. This fact should add to the demand for the new work by the well-known English historian, Christopher Hollis. The author has succeeded better than most biographers in catching the spirit of sanctity and cheerfulness of his

(Concluded on page 154)

(Concluded from page 12A)

subject. In fact, Thomas More's cheerfulness and keen sense of humor accompanying his deep spirituality and devotion to duty and principle may be considered the theme of this new book.

Another outstanding feature of Mr. Hollis's biography of More is the special attention given to More's writings. The author attaches much more importance to *The Four Last Things*, *More's Apologia*, and other serious works than he does to the *Utopia*. He does not attempt a dogmatic decision of the difficulty of reconciling some of the principles set forth in the *Utopia* with those of More's other works. The *Utopia* he accepts for what it is. It certainly need not be taken as an authentic index to the mind of its author.

And there is no definite solution given for the problem of More's friendship with Erasmus. The facts are stated impartially with an attempt to explain them, but the reader is left to his own conclusions in the absence of sufficient evidence for a definite solution.

Incidentally, the reading of a biography such as we have here throws a great deal of light upon some of the problems of English history. In fact, the reading of this book will almost amount to a course in the history of the beginning of the Church's troubles in England as well as an intimate view of the home life and public life of an ideal father, statesman, and saint.

Erasmus

By Christopher Hollis. Cloth, illustrated, 334 pp. \$2.25. The Bruce Publishing Company, Milwaukee, Wis.

An interpretative biography of Erasmus offers a challenge to the power of any author. Mr. Hollis has made the attempt from the standpoint of one seeking the truth—with a determination to be fair to his subject and fair to his readers. The result is a picture of the great scholar with all his faults and his virtues. Erratic as he was in many respects, Erasmus remained within the Church, and, as evidence seems to make clear, he died consoled by the sacraments.

As general editor of the Science and Culture Series to which this work belongs, Father Husslein elaborates upon one of the fine things in the life of Erasmus; namely, his lifelong friendship for Blessed Thomas More, ending his preface with the statement that "the full and final knowledge of the man and the last appraisal of his worth must be left with the Love and Mercy no less than the Infinite Wisdom and Justice of God."

The Triumph of the Church

Compiled by Rev. John P. Markoe, S.J. Third edition, paper, 30 pp., with historical chart. The Vincentian Press, St. Louis, Mo.

This is a valuable, handy summary of the Councils of the Church, and especially of the heresies against the Church from the beginning to the present day. The large colored chart drawn to scale presents in a striking manner the short life of the early heresies and the very recent origin of all the modern sects.

The Bible and Character

By Rev. W. H. Russell, Ph.D. Cloth, 292 pages. \$1.50. The Dolphin Press, Philadelphia, Pa.

This book was originally a doctoral dissertation offered by the author at the Catholic University of America. Its purpose is to study the formative function of the Scriptures on human life. The views of writers on the moral effects of the Bible, from the days of the early Christians to modern times, are studied. The study of the present uses of the Scriptures in teaching religion and morals is based on the practice and opinions of thirty religion teachers in high schools. In a final chapter practical suggestions are made for effectively using the New Testament in a program of character formation.

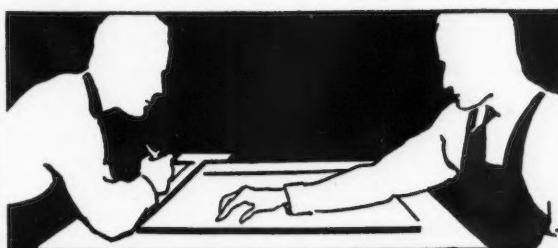
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"Mass Prayers for God's Children," by Rev. L. A. Gales. Paper, 48 pages. 7 cents (\$4 per 100). Catechetical Guild, 551 University Ave., St. Paul, Minn.

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